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THE STORY OF RELIGIONS

BY THE
REV. E. D. PRICE, F.G.S.



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PREFACE

IN this brief outline of the Story of Religions, the aim of the writer has been to indicate the leading principles which underlie the great religions of the world ; to show how these beliefs have arisen, and how they have developed in the history of mankind. The various forms of ritual and worship associated with each cult are sketched out, and an attempt is made to show the influence which each particular form of faith has exercised upon the national and private life of its adherents.

While claiming that the Supreme Deity is the source of all Truth, no attempt has been made to dogmatise on any controverted points of faith or practice. The *facts* connected with the religions of the world are set forth as clearly as possible, but the *inferences* to be drawn from such facts must be left to the individual judgment of each reader of this little book.



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THE STORY OF RELIGIONS

HINDUISM

THE gradual development of the Hindu religion may be traced from the religious books or Shastras of the Brahmans. The oldest of these are the Vedas, written in Sanskrit, the most ancient and most important being the Rig-Veda, containing more than a thousand hymns, in ten books. Of such books, eight begin with hymns addressed to Agni, "the god of fire"; the other two with hymns to Indra, "the god of rain." The other Vedas are the Yajur-Veda, the Sama-Veda, and the Atharva-Veda.

A Veda is divided into three parts: Mantra (or Sanhita), hymns of prayer and praise; Brahmana, a statement of ritual, usually in prose, intended for the instruction of the Brahmans in sacrificial ceremonies; and Upanishad, mystical doctrine, supplemental to the Brahmana, chiefly prose.

More recent in date of composition are the Sutras, or "strings," which summarise and give the essence of the doctrines in short connected sentences. The Sutras are not regarded as inspired or revealed literature.

The Rig-Veda is, as mentioned above, of very great antiquity. It was probably composed somewhere between 1500 B.C. and 1000 B.C. The word

"Veda" itself refers to Divine knowledge, imagined as proceeding like breath from the self-existent Spirit, and inspiring a class of sages, called Rishis; and thus it is held to this day to be absolutely infallible.

The natural forces first deified were those of the sky and air, generalised under one simple personification, that of the sky Dyaus, as Dyaush-pitar, "Heavenly Father," the Zeus of Greece, and the Jupiter, or Dies-piter of Rome, with whom was associated the goddess Aditi, or "the vast Expanse," personifying universal Nature or Being, and who became later the mother of the Adityas, the secondary deities of the heavenly sphere—originally seven in number, but subsequently increased to twelve—representing the various phases of the sun in the months of the year.

Varuna, "the encompassing sky," the Ouranos (Uranus) of the Greeks, corresponds in some of his attributes to Ahura Mazda of Zoroastrianism. He was the son of Aditi, and in some of the hymns is addressed as the Supreme Being. Subsequently he became the special deity presiding over the ocean. With him was closely connected Mitra, the Mithra of the Persians, "god of day," and many of the attributes of Varuna are those also of Mitra.

Other separately deified forces of Nature are Indra, Agni, and Surya. The first of these, "the god of the clear blue sky," is the god who encounters and overcomes drought, and dispenses rain and dew. He is represented as riding in a golden chariot drawn by golden steeds, and holding in his hand a thunderbolt. Libations of Soma, to which we shall presently refer, are specially acceptable to

him. He is also the protector of men, and controls the destinies of mankind.

Agni, "the god of fire," the Roman Ignis, next to Indra is most frequently addressed in the early Vedic hymns. He is the immortal messenger sent by the gods to men, and is the director of sacrificial rites and religious ceremonies.

Surya, "the god of the sun," with Indra and Agni, formed the principal triad of the Vedic deities. With Surya were sometimes associated, as personifying the sun under different aspects, the god Savitri, and Pushan, the tutelary deity of travellers and the protector of human possessions.

Other Vedic deities were Ushas, "the goddess of the dawn," and daughter of the sky, the Eos of Greek mythology, and Aurora of the Roman cult. To her, many beautiful hymns are addressed. Accompanying her are the Asvins, or Dasras, the twin sons of the Sun, who precede Ushas as the first rays of the dawn of day. Prithivi, "the broad one," the Earth, was one of the earliest Vedic goddesses, and with Dyaus, was the mother of all beings and of various gods. Vayu, the wind; Prajanya, the thundering rain god; the Maruts, or "Storm-gods," whose chief was Rudra; Yama, the god of departed spirits and judge of the dead, constitute the chief deities who are addressed in the Vedic hymns. To these should be added Soma, the god of the soma plant, whose intoxicating juice was as great an object of veneration to the Aryans of the Vedic period as to the Zoroastrians, who under the name of *haoma*, celebrate its praises in the Zend-Avesta. The whole of the hymns of the ninth book of the Rig-Veda are dedicated to Soma.

Vishnu, who later attained so conspicuous a place in the Hindu cult, as the Pervader, Maintainer, and Preserver of the Universe, is but little mentioned in the Rig-Veda. He is there chiefly distinguished as a manifestation of solar energy in his threefold existence as fire upon earth, lightning in the sky, and as the sun in the heavens.

As Sir Monier Williams points out, the Vedic hymns "contain no allusion to the doctrine of transmigration of souls, which is a conspicuous characteristic of the Hindu creed in the later system. Nor do they afford any sanction to the prohibition of widow-marriages, the encouragement of child-marriages, the iron rules of caste, and the interdiction of foreign travel. Nor is there in them any evidence that the personifications of the forces of nature were represented by symbols carved out of wood or stone. On the contrary, it may be taken as almost certain that there were no idols and no temples to hold images in Vedic times." Ideas as to a future life and immortality are also to be found in the Rig-Veda. It is possible, as some contend, that the earliest Vedic hymns were monotheistic in their conception, and that the pantheistic element in them is of later growth.

The people of Vedic age had attained to a certain degree of civilisation. They were acquainted with agriculture, and kept flocks and herds, possessed a knowledge of various arts and sciences, worked metals, erected buildings, and had an organised social system presided over by kings or chiefs. The father of each family and the head of each tribe acted as its priest. Later,

the office of the priesthood gradually fell into the hands of the Rishis, or wise and holy men, and, becoming hereditary, gave rise to the sacred caste of the Brahmans. Monogamy was the general rule, although polygamy was tolerated, and a woman was permitted to marry again on the decease of her husband. Truthfulness, honesty, virtue, and liberality were specially commended, and their opposites were condemned and punished by the gods. Animals were offered in sacrifice, and animal food, including that of the cow, now sacred to the Hindu, was eaten by the early Aryans.

Reference has been made to the Sama-Veda, the Yajur-Veda, and the Atharva-Veda. The first two are chiefly modified collections from the Rig-Veda, having reference respectively to the soma offering, and the other sacrifices. The last belongs to the Brahmana period, and includes the hymns and services of that time. In them are given formulas or incantations for protection against diseases, injurious animals, noxious plants and malignant deities.

It has been mentioned (p. 9) that a Veda consists of three parts, Mantra, Brahmana, and Upanishad. The Brahmanas describe the connection of the Mantras with the sacrificial ritual, their origin, and give elaborate directions for their proper use. They also contain many ancient legends and stories, among them being one of the early tradition of a flood, and bearing some resemblance to that of the Noachian deluge.

Belief in immortality is more definitely expressed in the Brahmanas than in the Mantras. Rewards

and punishments in a future state, as the consequences of good or bad actions in the present life, are indicated. The fourfold division of the people into Brahmans or priests, Kshatriyas or soldiers, Vaisyas or agriculturists, and Sudras or servants, is more firmly established; but the caste system, which has exercised so powerful an influence on Hindu life and religion, is not so vigorously defined as at a later period.

It is interesting to note, in connection with the Upanishads, that one of them, the Khandogya, teaches the doctrine of evolution and development. It declares, in discussing the origin of the world: "for all beings take their rise from the ether, and return into the ether; ether is older than these, ether is their rest." An opinion not very dissimilar to certain philosophical theories held by advanced scientists of the present day. Hence all things, by a process of evolution, rise from the lowest objects visible to man,—the demigods, inferior gods and superior gods, until they reach the three principal gods, or the Trimurti, the highest manifestation of the Eternal Essence or Brahman, a name indicative of growth, expansion, and development. With the Trimurti are associated their consorts, as typifying the eternal and indissoluble sources of reproduction and creation. The three great deities referred to are symbolised by the syllable OM, or A.U.M., the repetition of which is supposed, especially in the Yoga philosophy, to be the most potent means whereby human thoughts are concentrated upon the Supreme Being typified by these symbols.

The Brahmanas, previously mentioned, from

their great discursiveness necessitated more concise statements of truth and the laws regulating ceremonials, hence arose the Sutras, or concise aphorisms, containing the rules for worship and rites. They also embody the teaching of the rationalist philosophers, who lived in the fifth or sixth centuries B.C., about the time of Gautama, the Buddha. While they admitted the authority of the Vedas, they also speculated on philosophical questions and the moral government of the world and its mysteries. These various speculations and philosophical teachings resulted in the formation of six schools—the doctrines which are contained in the Shat-Shastras, or “Six Instruments of True Teaching.” These schools of doctrine or teaching contain much in common, and their tenets are still held by most educated Hindus. Among the articles of common belief are the eternity of the supreme soul of Brahman and the soul of man, Atman; the eternity of matter, transmigration of the soul after death, the reward or retribution of all acts, either good or evil; and that the chief end of philosophy or true knowledge (*Præma*) is to produce negation of thought, feeling or action, and the return of the individual, to simple soul. The six systems or schools are—the Nyaya, founded by Gautama (not the Buddha); the Vaiseshika, a supplement to the Nyaya; the Sankhya, founded by Kapila; the Yoga; the Mimansa, and the Vedanta. The latter two have reference more particularly to ritual.

As a result of these systems of philosophy, social and domestic religious rites and observances took the place of the public ritual and sacrifices

previously enjoined and observed. The Grihya-Sutras, or collections of rules in the form of aphorisms bearing upon domestic ceremonies, and the Dharma-Shastras, or law books of Manu, a metrical version of Brahmanical ritual, and of Yajnavalkya, contain the directions necessary for the correct observance of the ceremonies to be performed by each caste. The celebrated Laws of Manu have been assigned to dates varying from the fifth century B.C. to the earlier part of the second century B.C. They contain, however, material derived from earlier versions, which, embodying the traditional observances of a tribe of Brahmans, the Manavas, were developed and added to by later Brahmans under the reputed authorship of Manu the philosopher, whose existence is generally regarded as mythical, but who was set forth as the typical man and the offspring of the self-existent Brahman, termed in the Rig-Veda "Father Manu," the Lord of created beings.

This compilation describes the authority and the duties of kings, the administration of justice, the authority of the Veda and Vedic teaching, the dignity and rights of the Brahmans and Brahmanic rites. Little reference is made in it to temples or public worship, its general tenor indicating that "the family was the keystone of the Brahmanic religion," and that the Brahmans at this period had already gained paramount influence over the domestic life of the Hindus.

The Brahman, according to the rules laid down by Manu, must pass through four Ashramas, "or periods of life," passing through the successive stages of unmarried student (which might continue

for nine, eighteen, or more years), married householder, anchorite, and religious devotee. With certain modifications each of the three classes of Brahmans, Kshatriyas, and Vaisyas were required to perform twelve purificatory rites or Sankaras, as requisite preliminaries.—Of these rites the most important are the tonsure of the hair on the crown of the head, with the exception of one lock, at the age of three; investiture with the sacred cord or sacrificial string, which constitutes the induction, with certain rites, into the order of a twice-born man (Upanayana). The sacred cord is a coil of three threads, Yajnopavita, worn over the left shoulder and hanging down across the body to the right hip. A Brahman wears a cord of cotton, a Kshatriya, one of hemp, and a Vaisya, one of wool. The age for investiture is for each of the three classes respectively, eight, eleven, and twelve years. Viraha, or marriage, which is incumbent on men of all castes, completes the ceremonial duties required for those who are purified and regenerated as the “twice-born.”

After his marriage the Brahman has to discharge various specified domestic duties daily as a householder, these including the five Maha-yajnas, or “great acts of worship,” viz. : Brahma-yajna, or “worship of Brahma”; Pitri-yajna, or “worship of departed ancestors”; Deva-yajna, or “worship of the gods”; Bhuta-yajna, or “worship of all beings”; Manushya-yajna, or “worship of men” as shown by hospitality to guests and strangers.

Ceremonial purity in food is a most important consideration with the religious Hindu, since upon it depends to a large degree the preservation of

caste, and ignorance or indifference to this fact on the part of Europeans has led to serious, and, in some instances, to disastrous results. Eating flesh, and originally fish, and the drinking of intoxicating liquors, are classed among the five great sins, the other three being the slaying of a Brahman, stealing gold from him, and adultery with the wife of a religious teacher. The caste of the person with whom food is eaten is also most important.

The rise of Buddhism in the fifth century B.C. exercised an important influence upon the old Vedic worship and Brahmanism. Adopted as the state religion by King Asoka, it was embraced by the great majority of the Hindus in the fourth century B.C., and was largely a reaction against the old conventional caste restrictions and the priestly rule of the Brahmans. In the fifth century, however, Brahmanism reasserted itself, and, regaining power, succeeded by persecution in expelling the leaders of Buddhism (many of whom went to China and other countries), and suppressed the rival faith. Buddhism is now practically extinct in India, its representative, Jainism, existing as a survival of the old Buddhism in a modified form.

Although banished by the Brahmans, the influence of Buddhism has been all important on the religious faith of India. Sir William Hunter characterises modern Hinduism as "the joint product of Buddhism and Brahmanism," combining with it the rude rites of the pre-Aryan and Mongolian races. Certain it is that the modern Hindu cult is very different from that represented by the religion of the Vedas and Brahmanas.

Two great epic poems have exercised a powerful

influence on the growth of Hinduism, as distinguished from Vedaism. These are respectively the Mahabharata and the Ramayana. The former, a vast work of some 220,000 lines, divided into eighteen sections, or Parvans, and attributed to Vyasa, "the Arranger," a divine sage, is a collection of Hindu traditions, philosophy, legendary history, and episodes. Parts of it date back to Vedic times, other portions are comparatively recent, and the whole work, after being remodelled, was finally arranged by the Brahmans in its present form. The poem embraces the whole cycle of Hindu mythology since the Vedas, and has for its leading story the history of the war between the hundred sons of Dhritarashtra (a blind king descended from the Moon god) and their cousins sons of King Pandu, for the possession of the ancient kingdom of Bharata.

One of the most important episodes of the epic is the Bhagavad-gita, or "Song of Bhagavat," the author of which, a Brahman of broad philosophical views, is supposed to have lived about the second or third century A.D. This "Song" is a dramatic poem somewhat after the style of a dialogue of Plato, having Krishna, one of the incarnations of Vishnu, and the hero, Arjuna, as its subject. The Bhagavad-gita is highly revered, and the doctrines inculcated in it have exercised a powerful influence on Hindu thought and philosophy. Contained in these doctrines is the germ, from which the Avatar, or idea of incarnation of a deity, so characteristic of Hindu belief, is derived, especially that of Krishna, who appears under various forms as an incarnation of Vishnu, protecting, teaching, and

working miracles for the welfare of mankind and the discomfiture of evil spirits.

The Mahabharata ends with mythological details of the descent, birth, and early life of Krishna.

The other great epic, the Ramayana, or "the goings of Rama," is reputed to have been composed by the poet Valmiki, believed by the Hindus to have been inspired. It describes the birth, life and adventures of Rama, a partial incarnation of Vishnu, as the son of Dasaratha, King of Ayodhya, or Oudh, a descendant of the sun god.

The worship of Vishnu is "in one phase or another the religion of the bulk of the Hindu middle classes, with its roots deep down in beautiful forms of non-Aryan nature worship, and its top sending forth branches among the most refined Brahmans and literary sects." The Vishnu Purana, or "ancient traditions," the chief of the eighteen Puranas, in addition to its encyclopædic record of the creation of the world, man's creation, the institution of caste, legends of the princes of the solar and lunar races and their history, with philosophical speculations on matter and spirit, describes one of the ten incarnations of Vishnu under the form of Krishna, whose life it gives, ending with an account of the destruction of the world by fire and water, and its final dissolution.

Of these incarnations of Vishnu, that under the form of Krishna is the most popular in modern Hinduism. Krishna is especially the object of worship and veneration among the lower orders in India. He represents the entire essence of Vishnu as manifested to mankind, and as its preserver and protector. Numerous stories of the most wonderful

kind are related concerning him. According to Sir Monier Williams, Krishna is a deified hero, and was originally a powerful chief of the Yadava tribe of Rajputs in Central India.

Siva, the Destroyer, and also the eternal reproductive power of nature, known commonly as Mahadeva, or "the great god," and in the Ramayana as Rudra, is worshipped by the greater number of Hindus, who are called Sivaïtes.

This deity is frequently represented riding upon a white bull, symbolical of reproductive energy, with five faces and ten hands, and in the centre of his forehead a third eye. In one hand he holds a kind of mace, and in another an antelope. Sometimes his dark neck is entwined with a necklace of skulls and a black serpent, while in his hand he grasps a trident. Many Sivaïtes follow their deity in his practice of asceticism, passing lives of austerity and painful suffering. Connected with Sivaism is the worship of the Linga, or emblem of generation, derived from non-Aryan races, as are the Salagram, or fetish of unhewn stone, and the Tulasi plant, or holy Basil, the symbols of the Vishnuite.

The wife of Siva is known under various names, as Uma, the type of beauty, Kali, the destructress, Jagan-matri, the mother of the universe, Parvati, the mountaineer, and Durga, the warrior, she having slain a demon of that name, and performed other valiant deeds, including the slaughter of giants. She is symbolised as the reproducer by the Yoni or female generative principle. Formerly animal sacrifices were an essential element in the worship of Kali, and even human victims were

slain to gratify the thirst of this goddess for blood. At the festival in honour of Durga held annually in Bengal, sacrifices of animals are still offered in her honour. The Yoginis, or "goddesses with magical powers," are a creation of Durga.

Space will not permit a detailed description of the various other gods and goddesses of modern Hindu worship, many of these being manifestations of Brahma, Vishnu, and Siva. In all, the Hindu deities in various forms, are said to number some millions. We may mention among the chief Sarasvati, the wife of Brahma; Lakshmi, the wife of Vishnu, the goddess of Love, Beauty, and Prosperity; Ganesa, or Ganapati, the elder son of Siva and Parvati, the god of prudence and policy, and lord of hordes of mischievous imps, whose aid is invoked at the beginning of all undertakings, and who is represented with an elephant's head; Karttikeya, or Subrahmanya, god of war, and younger son of Siva and Parvati; Ganga, the river Ganges; Hanuman, the monkey-god, the ally of Rama, in his war with the Rakshasas of Southern India, whose image is smeared over with streaks of vermillion, the sacred colour; and Jagannath, or Juggernaut, an incarnation of Vishnu as lord of the world, worshipped especially at Puri in Orissa, in whose honour frequent festivals are held, attended by vast numbers of pilgrims, the most notable being that of the famous Car Festival, when the god is drawn on a huge car to visit the image of Lakshmi.

- Reference has been made to the vast number of Hindu deities worshipped. Almost every village or particular locality has its own deity or special

religious symbol. Brahminical pantheism pervades popular Hindu religion. "Every trade, profession, and calling has its tutelary divinity," animals, plants, rocks, trees, stones, rivers, the spirits of departed ancestors, men distinguished for goodness or valour, as saints, heroes, etc., or even for conspicuous vice, are regarded with more or less adoration. Each village has also its special "guardian mother," who is credited with the power of controlling the operations of nature, and with the possession of magical gifts which she imparts to her faithful worshippers.

Many of the Hindu peasantry believe in the existence of evil demons of various classes, whose malignant influence is supposed by them to be the cause of disease and the evils which afflict mankind. They are propitiated by incantations, gifts of food, and the blood of living animals, in which the evil spirits are believed especially to delight, as well as by dancing and music. In times of pestilence, professional exorcists with hideous masks and fantastic dress personate particular devils, and, with rude music and dancing, seek to induce the demons to quit the bodies of the persons possessed, until at last the performers sink down exhausted into a kind of trance, when by a species of clairvoyance they give oracular answers concerning future events. Nearly every village has its own particular demon.

Among animals, the most revered are the cow, the symbol of the prolific earth; the serpent, emblematical of eternity, and especially associated with the god Siva; and the monkey, venerated on account of the legend which ascribes Rama's

conquest of Ceylon by the aid of an army of these vivacious creatures.

Various plants, as the Pipal tree (*Ficus religiosa*), are held sacred to certain deities.

Stones of various kinds are supposed to be symbolical of the attributes of particular gods, and are the objects of veneration by their devotees.

India is famous for its sacred places, to which pilgrimages are yearly made by thousands as an act of faith, devotion, or atonement for sins. Among these the chief are the sacred river, the Ganges; the holy city of Benares, sacred to Siva, under the title of Bisheshwar, the god of the world, whose principal temple is in that place; the sacred city of Puri, said to contain the bones of Krishna; and the holy cities of Gaya, Allahabad, Tanjore, Madura, Ramesvara, Sri-rangam, at Trichinopoly, and Pandharpur in the Deccan.

Festivals are a characteristic of Hindu worship. As most of the gods have special feast days, the number of such festivals is necessarily large. Following the prescribed ceremonial are dances, plays, representing the chief incidents in the lives of the deity worshipped (as at the festival of Krishna), and entertainments accompanied with music. On these occasions images of the gods are specially made and sold, and a large trade in such idols is carried on annually.

The Guru, or religious teacher, is held in peculiar veneration by the Hindus. His function is to initiate disciples into the various sects, and to teach their distinctive doctrines. When about eight years of age, every Hindu boy has given to him by his guru a mantra, or sacred text, usually

termed the "seed text," which is repeated privately every day one hundred and eight times. The investiture with the sacred cord takes place at the same time, with fasting, purification, and other rites. Also connected with Hindu household life is the astrologer, a most important personage, without whose counsel no business, marriage, or other social function is undertaken.

While the Brahman spends a considerable part of the day in the observance of the sacred ritual, prayers, ablutions and contemplation, the majority of the Hindus "bathe daily and raise their hands and bow to the rising sun." Images or emblems of some one of the deities are kept in the houses, and before certain of these, incense is usually burned every morning.

The services of the temples are conducted by priests, all of whom are Brahmans, who receive the gifts offered to the gods by their worshippers, and recite the sacred texts in Sanskrit. One important part of their duty is to tend the image of the god, who is offered food and drink, and is dressed and undressed, washed, and adorned as if a living being. The ordinary worshipper walks round the shrine, gives his offering for the god to the priest, bows reverently to the idol, and departs.

There are numerous sects among the modern Hindus, the followers of each having some distinctive mark. Among these may be mentioned the Vishnuite sects, or Vaishnavas; Chaitanyas, or followers of Chaitanya, the reformer; the Saivas, the followers of Siva; the Saktas, who worship the creative energy of Siva under its various

forms ; the Sauras, devotees of Surya, the Sun ; the Ganapatyas, or "adorers of Ganapati, or Ganesa" ; the Madvas, disciples of Madhava, an incarnation of the god Vayu ; the Dandis, or "staff-bearers," a mendicant sect practising silence ; and the Yogis, a sect of mystics, who profess by meditation, self-absorption, and the practice of certain curious exercises, to have the power of transporting themselves instantly to long distances, of becoming invisible, etc., and by practising austerities to become united with the Supreme Deity.

Mention should be made of reforming Theistic sects for the purification of modern Hinduism, as the Brahmo Somaj, the Progressive Brahmo Somaj led by Keshub Chunder Sen, and an offshoot from this, the Universal Somaj.

JAINISM

Co-existing with Hinduism is an important body of religionists, the Jainas, or Jains. Jainism is either a survival of Buddhism in India, with the doctrines of which it has many points in common, or is the descendant of another movement against the priestly assertion and asceticism of Brahmanism co-extensive with, or possibly prior to, Buddhism.

The sacred writings of the Jains are contained in forty-five separate books, arranged in six groups, with commentaries on certain portions. The reputed founder of the movement was Mahavira, or Vardhamana, of noble birth, the son of Siddhartha, a Khsatriya chief of Kundagramma. Becoming an

ascetic at the age of twenty-eight, by a life of self-mortification he came to be regarded as a holy man and a prophet, and founded an order of ascetics. He lived probably about the fifth or sixth centuries B.C., and after death was regarded as a Buddha.

The Jains are divided into two chief sects, the Svetambaras, or "clothed in white garments," and the Digambaras, or "sky-clad (naked)."

In their belief they each agree in rejecting in theory the Vedas, gods, and caste, but in practice they recognise to a certain extent the authority of the Vedas, caste, and believe in Brahma, Vishnu, Siva, and Ganesa, but as subordinate to the Jinas, or perfect saints, twenty-four of whom have already been raised to the rank of deities, and another twenty-four will hereafter appear on earth. Of these former, Parsva, a predecessor of Mahavira by some two centuries, was probably the real founder of the sect, which Mahavira more actively organised.

Like the Buddhists, the Jains worship their holy men, or saints, to whom statues are erected in their temples. Five vows are taken by the Jain ascetics, similar to those of the Buddhist monks, viz.: not to kill or injure, not to tell lies, not to steal, to be chaste and temperate in thought, word, and deed, and to renounce all worldly things. They believe in a Nirvana, in which the soul is freed from the necessity and sorrows of transmigration, and is attained by the three "gems," right intention, right knowledge, and right conduct.

Kindness to animals is a characteristic of the Jain religion. Believing that animals and even

plants have souls, they exhibit the greatest kindness to dumb creatures even to the extent of providing hospitals for sick animals. The more strict will not drink water until it has been strained lest an insect should be destroyed in swallowing the liquid, and wear a muslin cloth before the mouth when engaged in prayer for a similar reason.

As with the Buddhists, there are two classes of Jains—the Sravakas, who are engaged in the ordinary secular employments of daily life, and the Yatis, or monks or ascetics, many of the latter dwelling in Mathas or monasteries, and devoting themselves to meditation and the negation of all worldly matters.

The Jains possess numerous temples, some of them of considerable size with marble halls, columns, and floors, containing images of Mahavira sitting like Buddha in a contemplative attitude, and adorned with gems and gold and silver. There are also various sacred spots to which devout worshippers make pilgrimages, as that of Mt. Abu, in Rajputana, Palitana, in Kathiawar, and Parasnath, in Bengal.

An interesting description of Jain temples will be found in Fergusson's "History of Indian Architecture."

BUDDHISM

In its origin, Buddhism was the speculative endeavour of its founder, Sakya-muni (the Sakya-sage), to discover a philosophical solution of the mystery of human life and suffering. The son of a wise and good king reigning at Kapilavastu, Gau-

tama, the Buddha, or the "Enlightened One"—Buddha being an official title, not a proper name—first saw the light at the close of the sixth century B.C. Siddartha, another name of the Buddha, became early distinguished for his proficiency in manly exercises and intellectual attainments, but was more especially noted for his piety.

Although married to the daughter of a king, and surrounded by all the attractions of regal power and magnificence, his mind naturally inclined to philosophy and asceticism. The evils of life—its instability, its miseries—pressed heavily upon his heart and mind. He therefore sought to find the only thing stable in the universe—Truth ; the absolute and eternal law of things. "Let me see that," said he, "and I can give lasting peace to mankind. Then shall I become their deliverer."

Abandoning his wife, his only child, his home, the pleasures of the court, and his future royal prospects, making his "Great Renunciation," dressed in the garb of a mendicant, and accompanied by a solitary attendant, he set forth in the determination never to return to his home "till," said he, "I have attained to the sight of the divine law, and so become Buddha."

Finding that the teaching of the Brahmans, and the life of an anchorite, afforded him no true satisfaction, and failed to secure for him the inward rest for which his soul was seeking, he abandoned the austerities of that religion, which for six years he had practised with great severity, gaining thereby the reputation of a most holy hermit, convinced that the path to perfection and the attainment of true happiness was not to be secured by these methods.

A number of legends have gathered around the life of Gautama at this period, especially in connection with the "Great Temptation" with which he was assailed by Mara, the Spirit of Evil and the impersonification of death, and by the fascinating seductions of physical beauty which were presented to his gaze.

Alone he meditated under the shade of a Bô-tree at Gaya—since the most sacred spot of the Buddhists—and there, after a week of profound meditation, reached the conviction that external penances, rites, and ceremonies were inefficacious to give perfect peace to the mind, but that it was by the inward culture of the soul, the extinction of anger, lust, and illusion, and by the manifestation of love and gentleness to others that this desired state was to be attained.

The Buddha now set forth to instruct the world in his doctrine, and at Benares made his first converts, "turning the wheel of the law" for the first time. Multitudes were converted to his teaching. His principal opponents were the more influential Brahmans.

Gautama died at the ripe age of eighty, and the remains of his bones after cremation were deposited as precious relics in eight great topes, or mound-shaped monuments, in various parts of India, and became objects of the greatest veneration. The date of his death cannot be fixed with certainty, although many attempts, more or less ingenious, have been made to determine it.

The teaching of the Buddha is contained in the sacred books of the Buddhists: the three Pitakas or Collections, the Commentaries on the Pitakas

of the Southern Buddhists, and the sacred books of the Northern Buddhists. Gautama left no written works behind him, but the Buddhist belief is that his more intimate disciples learned the teaching of the Master by heart during his lifetime, and handed down his sayings in their original form until they were preserved in writing.

The essential doctrine of Buddhism, as taught by its founder and accepted by both Northern and Southern Buddhists, is that of the "Four Noble Truths." By the correct apprehension of these "Truths" a man escapes from the enthrallment of the senses, and secures ultimate deliverance from the evils of existence. Briefly, these Truths are:—

"Suffering or Sorrow."—Birth, development, sickness, old age, death, are all the occasion of sorrow. Contact with disagreeable things, separation from things we love, desire for unattainable objects, are all a source of sorrow. "The Origin of Suffering."—The thirst for existence which leads from birth to birth, the desire for satisfaction in outward objects presented to the senses, attachment to present existence, the craving for a future life, are each and all the origin of sorrow. "The Extinction of Suffering."—Sorrow is vanquished by gaining the complete mastery over self, and the thirst or lust of life, by annihilating all desire. "The Path that leads to the Extinction of Suffering."—This is the "Noble Path" of a virtuous and contemplative mind, being the "Middle Path" between the pleasures of the senses and the asceticism and formalism of Brahmanism.

The "Noble Path" has Eight Steps:—1. Right belief, or correct faith; 2. Right aims, or resolves;

3. Right utterance, or perfect truthfulness; 4. Right actions, or conduct; 5. Right behaviour, or occupation; 6. Right exertion, or endeavour; 7. Right memory, or a proper recollection of past conduct; 8. Right meditation, or self-concentration.

Certain moral commands and prohibitions follow the doctrine of the Eight Steps of the Noble Path. They are ten in number: the first five are applicable to all, the remaining five to monks and novices:—1. Do not kill; 2. Do not steal; 3. Do not commit adultery; 4. Do not lie; 5. Do not become intoxicated; 6. Take no solid food after noon; 7. Do not visit dances or dramatic entertainments; 8. Use no ornaments or perfumery; 9. Use no luxurious beds; 10. Receive neither gold nor silver. By obedience to these precepts, and by ascending the "Steps," the Buddhist attains deliverance from sorrow and suffering. But he must pursue the "Four Stages" of the Noble Path. These are respectively:—

"Conversion," which results from companionship with the good, hearing the law, enlightened reflection, and the practice of virtue. He is set free from self-delusion, from all doubt as to the Buddha and his teaching, and from the belief that rites and ceremonies are efficacious. "The Path of those who will only return once to this World."—In this path those who are converted have almost succeeded in overcoming lust, self-delusion, and hatred. "The Path of those who will never return to this World."—This includes those who have utterly conquered lust, wrong feelings to others, and all self-desire. "The Path of the Holy Ones" (Arahats).—In this path the faintest desire for existence or

attachment to this or any future life, material or immaterial, is annihilated, together with every form of ignorance, pride, and self-righteousness. This state leads to a condition of perfect peace and rest, in which the fires of passion, anger, selfishness, and ignorance are extinguished. The Arahāt still retains his bodily functions and attributes (*skandhas*), the result of the sins committed in previous lives, but at death these *skandhas* are dissolved and have no further existence in any individual.

By some scholars, as Bunsen, Oldenberg, Rhys Davids, and others, this state of perfect rest and peace attained by an Arahāt previous to his death is Nirvana, or the extinction of the sinful, grasping condition of mind and heart which would otherwise be the cause of another individual existence. "Nirvana is therefore a sinless, calm state of mind, characterised by perfect peace, goodness, and wisdom, and the obliteration of all desire." On the other hand, eminent authorities, such as Max Müller, Schmidt, Hardy, Barthélémy Saint-Hilaire, and Burnouf, maintain that Nirvana is *annihilation*, the absorption of the individual life into the nothing, and deliverance from all evil.

Connected with Nirvana, is the law of consequences, or Karma. Every act committed in one life entails results in another existence, until the law ceases to operate by the attainment of Nirvana. According to the teaching of the Buddha, "Karma is the most essential property of all beings; it is inherited from previous births, it is the cause of all good and evil, and the reason why some are mean and some exalted when they come into the

world. It is like the shadow that always accompanies the body."

The doctrine of Karma is an attempt of Gautama to reconcile the ancestral creed of the Brahmans of the transmigration of souls, and their ultimate absorption and loss of personality in the Supreme Self in Brahma, with his idea of deliverance from the sorrows and desires of life by reaching the state of Nirvana.

The characteristic peculiarity of Buddhism is its practical teaching as inculcated by its founder. Gautama does not offer to his followers wealth, power, and pleasures, neither does he seek to attract them by the promise of sensual rewards. He bids them find their chief good and happiness by pursuing the exercise of self-denial. Especially is the Buddha's humane teaching seen in his precepts inculcating kindness, tolerance, charity, and benevolence, and the breaking down of caste distinctions. Falsehood, gossip, and slander, impurity, intemperance, and all things that tend to destroy or mar the happiness of human life and to increase its sorrows are the particular objects of his reprehension. On the other hand, the purity and happiness of the home and of family life are strongly emphasised.

Notwithstanding the high moral spirit embodied in precepts of the Buddha, Buddha was an Agnostic as to the existence of God and the future life. Not "Eternal life" as the *summum bonum* of mortal existence and the goal of man's hopes and aspirations, but the peace or annihilation of Nirvana are the means by which the perfected Buddhist conquers his longings and regrets.

After the death of the Buddha, tradition states that his disciples, to the number of five hundred, scattered all over India, met at a general council at Rajagriha to settle the doctrine and discipline of the new faith. A third council was held at Patna under the auspices of Asoka, the Constantine of Buddhdom, whose name is held in universal honour among Buddhists as its royal convert and most ardent supporter.

At this council, composed of one thousand principal members of the Order, the canon of the sacred books was settled, and some sixty thousand heretics and schismatics were degraded and expelled.

As one result of this council a number of missionaries was despatched to proclaim the doctrine of the Buddha in various countries, as China, Thibet, Japan, and Ceylon, where subsequently, about 100 B.C., the three Pitakas (baskets), or collection of treatises, which form the original Bible of the Buddhists, were translated into Singhalese. In Ceylon the Buddhist faith has preserved its earliest form and purity more than in any other country where it is professed.

Various sects arose after the death of Gautama. Generally speaking, they may be included as adhering either to the Hinayana or the "Little Vehicle," sacred books written in Pali, and known only to the Southern Buddhists, or to the Mahayana, or the "Great Vehicle," the sacred books written in Sanskrit. The Pali books contain the older teaching and traditions of the earlier Buddhists, the Sanskrit books the development of Buddhism of a later date, differing in many important particulars from the spirit of the early faith.

Gautama followed the life of a mendicant as he proceeded from place to place instructing his disciples. These, like their Teacher, were also mendicants, and were distinguished by wearing orange-coloured robes. Admission to the Order was originally granted on the candidate expressing his wish to become a follower of the Buddha, but later certain conditions were laid down.

On initiation the candidate repeats thrice the following formula of the Three Refuges:—

“I go for refuge to the Buddha.

“I go for refuge to the Law (Dharma).

“I go for refuge to the Order (Sangha),”

and “Ten Precepts” for holiness of living. These Precepts, together with vows of chastity and poverty, are binding upon the monk or mendicant (Bhikkhus) so long as he remains a member of the Order; but if he chooses to return again to the world, he is free to do so.

A monk is forbidden to eat solid food between sunrise and noon, nor must he drink any intoxicant under any pretence. He begs from house to house, holding in his hands his brown earthenware begging-bowl, and stands silently before the door. Originally the monks dwelt in groves, but ere long the pious laymen erected Viharas or monasteries for the convenience of the members of the Order, especially for their protection during the rainy season, when the monks, instead of travelling about, settled down at some convenient place in or adjacent to a town. For dress, each monk has three garments, consisting of pieces of orange-coloured cotton cloth, which are never laid aside, such robes being the sign of their Order. To put

these off, is regarded as equivalent to renunciation of membership. Each monk is required to shave his head.

The religious duties of the Buddhist monks consist principally in meditation, which in Buddhism is the equivalent of prayer. Such meditation is of five kinds, being respectively on "love" for others and their happiness ; on "pity" for the sorrows of mankind ; on "joy" for the prosperity of others ; on "impurity" and its evils ; and on "serenity," or indifference to all worldly power and human fortune or vicissitudes. Confession is made by any monk who has violated the rules of the Order when these are read twice in each month, and a slight penance is inflicted on the erring brother. In extreme cases he is made to retract his vows and return to the condition of a layman.

Special reverence was early shown for four holy places, to which visits were prescribed. These were the place where the Buddha was born, where he received the great illumination, where he first turned "the wheel of the law," and where he entered into Nirvana. The relics, or supposed relics, of the Buddha, as that of his tooth at Ceylon, are also objects of worship. They are preserved in *dâgobas*, circular structures of stone or brick, usually with a dome-shaped top ; around these the worshippers walk and recite their prayers. Monuments, called *stupa* or *tope*, some of great antiquity, mark the places sacred to the Buddhist, or commemorate events of special importance in Buddhist history.

Buddhism, as founded by its Teacher, was a reaction against the rites, ceremonies and austerities

of Brahmanism, and has aptly been termed the Protestantism of the East. But among the Northern Buddhists, those of China, Thibet, Japan, etc., pure Buddhism has decayed and died away. The craving of the human mind after a personal God has led to the creation of various hypothetical beings, the Personal Buddhas, who, having become Arahats and attained to Nirvana, have become Buddhas, and the Bodhisatwas or Future Buddhas. Among these are Maitreya Buddha, the future Buddha of Kindness; Manju-sri, the future Buddha of Wisdom; and Avalokitesvara, the future Buddha of Power and Protector of Mankind. The last is known among the Chinese as Kwan-yin, and is worshipped with especial reverence as the Goddess of Mercy.

With the worship of this deity is associated that of Amitabha, "boundless glory or light," who, together with Kwan-yin, resides in an abode of bliss, the heaven of the Northern Buddhists. Amitabha is worshipped under the name of O-me-to, and is probably connected with the Persian deity Mithras. On the other hand, the wicked are represented as suffering every degree of torment in Arichi or Hell.

Ceremonial worship has also greatly developed in later Buddhism, until it has reached its climax in Lamaism, which flourishes in Thibet. It has at its head the Dalai Lama, who is the infallible head of the Church, and represents on earth Adibuddha, the Buddhist pope. The ritual is of the most ornate character, and the order of the hierarchy, its vestments, the worship of saints, etc., corre-

sponds in many outward respects to that of the Roman Church. Confession is also practised.

Connected with Northern Buddhism is Tantra worship, a species of Siva-worship, with much of its immorality, united with magic. Mystic charms and phrases are supposed to possess peculiar efficacy, especially the magic formula, common to Thibetan worshippers, of *Om mani padme hum* ("Ah, the jewel is in the lotus"). This phrase is also inscribed on silken flags, which, fastened to a lofty pole—"Tree of the Law"—are a noticeable feature in Thibetan landscapes. Praying wheels containing passages from the sacred writings are supposed by the number of revolutions they perform to bring an answer proportionate to the extent of the petitions of their owners.

ZOROASTRIANISM

The religion of the Parsis is a survival of one of the great religions of antiquity, and is now professed only by the Parsis of India and their brethren the Zoroastrians of Persia. It had its origin in the teaching of Zoroaster (Zarathustra), one of the great religious teachers of the East, and the founder of what for centuries was the national religion of ancient Persia. The date of his existence is purely conjectural. By some it is assigned to the tenth century B.C.; other eminent authorities assert that Zoroaster is a mythical being. The weight of evidence is in favour of his being a historical personage, and he is mentioned

by Plato, Diodorus, Plutarch, the elder Pliny, Herodotus, and certain of the earlier writers of the first century after Christ. The later parts of the Avesta describe him as teaching during the reign of King Vishtaspa, the Hystaspes of the Greeks, the patron of Zoroaster, and it is certain that in the sixth century B.C. the Magian religion was already established when Cyrus reigned over Persia or Iran.

The doctrines of Zoroaster are embodied in the Zend-Avesta, of which the Gathas, or "Songs" contained in the Yasna, the oldest part of that work, are said to represent the utterances of the great religious teacher himself.

The Zend-Avesta, which forms the rule of faith, worship and practice of the Zoroastrians, is written in Zend (a language closely allied to Sanskrit), the ancient language of Iran or Old Persia. It is arranged in the following divisions:—

(1) The Yasna, or "offering with prayers," which includes the five Gathas or "Songs," the oldest portion of the Zend-Avesta. These prayers are offered when sacrificial rites are performed. (2) The Vandidad, or "given against demons," is the book of purification and of legislation. (3) The Vispered, or "all heads and chiefs," with the Yasna, forms the liturgy of the Avesta. (4) The Yashts, or "worshipping," are hymns addressed especially to a particular deity. (5) Certain brief prayers, called respectively Afrigan, Nyayish and Gah. (6) The Sirozah, or "Calendar," which included the thirty days, of the month, each day of which had its special deity; the first, eighth, eighteenth and twenty-third, being holy days sacred

to Ahura-Mazda ; and the third and fifth to the Amesha-Spentas, "the holy immortals."

In addition, there is the Bundahish, later in origin than the preceding, but running back in its contents to a very early period. It gives an account of the origin of the world, and of legendary history coming down to the period of the early Persian sovereigns and to Zoroaster. It describes in detail the creation of the material world by Ahura-Mazda (or Ormuzd), the Lord of Light ; and the antagonism of Angra-Mainyus, the Lord of Darkness, "the hurtful spirit," and his creation of evil spirits and all things harmful to mankind. Another work, the Shayast La-Shayast, "the proper and improper," defines the nature of various sins and impurities, and gives the laws and customs relating to these, with minute rules for external purification. The doctrines and practices of the modern Parsis are represented in the Dadistan-i-Dinik, "Religious Opinions or Decisions," a book written in the ninth century by Manuskihar, a Parsi priest.

Dualism is the characteristic feature in the teaching of Zoroaster. Ahura-Mazda, "the wise Lord," the good spirit, the chief deity in the Zend-Avesta, is represented as existing before matter, and as the creator of the vault of heaven and the earth. With him are associated the Amesha-Spentas, "the holy immortals," called in later times Amshaspands, a hierarchy of celestial beings who assisted Ahura-Mazda in the care of creation, and are adored together with him. They are called respectively Vohu-mano, "the good mind," the tutelary deity of herds, and the genius

of truth ; Asha-vahishta, "the best holiness," the genius of fire, and healer of diseases ; Khshathra-varya, "supreme sovereignty," the guardian of metals ; Spenta - Armati, "holy wisdom," the guardian of the earth ; Harvatat, "happiness, health," the tutelary genius of the waters ; and Amertal, "immortality," the guardian genius of plants, among which is the yellow Haoma plant, identified with the Soma of the Vedas, the giver of health and preserver of life, and the white Haoma plant, which confers immortality upon its possessor.

Of inferior dignity are the Yazatas—genii presiding over natural objects or abstract ideas, especially those connected with fire, light, air, earth, and water. Atar, or Fire, is represented as the son of Ahura-Mazda, and worshipped as the symbol of purity, and "the messenger of the gods, sent down as lightning and sun-fire to the earth." Mithra, the genius of Light, occupied a place of equal importance. Originally the lord of the heavenly light, he became the Sun god, and lord of wide pastures, the god of truth and light, and of purity and moral excellence. He was invoked in prayer together with Ahura-Mazda, with whose worship he was usually associated ; and on the sculptured tablet above the tomb of Darius Hystaspes, the emblems of Ahura-Mazda and Mithra are given equal prominence. The celebrated King of Pontus, Mithradates, "given by Mithra," bore the name of this deity, which was also taken by various eastern monarchs, and is a testimony to the widespread cult of Mithra in the East. Mithra subsequently came to be regarded as the mediator of eternal youth, who guarded mortals from the bad influences of the evil

spirit Angra-Mainyus (Ahriman), and as performing a mysterious sacrifice by means of which the good secure the victory over the powers of darkness. For some centuries the worship of Mithra (Mithraism), associated with rites borrowed from Babylon, prevailed in the Roman Empire, and found its way into all parts of Europe visited by the Roman legions, among whom it obtained considerable popularity, and was sanctioned by the Roman emperors.

On the other hand, Angra-Mainyus (Ahriman), the lord of evil and darkness, and the lord of the demons, who dwells in infinite darkness, is the opposite and counterpart of Ahura-Mazda. He introduced evil into the world created by Ahura-Mazda—wickedness, lust, unbelief, falsehood, and death. He is hostile to every good man, to everything that is pure and good. Every good being created by Ahura-Mazda had its opposite created by Angra-Mainyus, who created in opposition to the Amesha-Spentas six arch-demons, the council of hell, among them being Akomano, or “evil mind,” Andra, “destructive fire,” and Saru, “the tyrant.” Corresponding to the Yazatas, are the malignant spirits (*devas*) working evil to man in the sky and on earth,—the *yatus*, *drujas*, *pairikas*, *Varenya devas*, *dregvants*, and various other evil *genii*.

A constant struggle is maintained between these two antagonistic principles of Good and Evil, which will continue for twelve thousand years. On the one side are ranged angels, good men, clean animals, and plants, and the fixed stars. On the other side demons, evil men, unclean animals, and

plants, and the planets are represented as drawn up in hostile array. In the end the powers of evil will be vanquished and destroyed by the last supernatural son of Zoroaster, who was created by Ahura-Mazda to oppose Angra-Mainyus. This son, Astvat-erta, the last of three great prophets, sons of Zoroaster, will appear before the end of the world. Evil will then be banished from the earth, which will be regenerated, and the bodies of the dead will rise again and be re-united to their souls, while the living will become immortal. Ahura-Mazda will then reign with the good in uninterrupted happiness and peace.

Mention should be made of the Fravashis, probably associated originally with ancestor worship, but later regarded as "the immortal principle or counterpart of any being, whether gods, animals, plants, or physical objects." They are of the nature of tutelary genii, assisting the good, warding off dangers, and aiding in the great conflict against the demons of evil and darkness.

Fire is the sacred symbol of Ahura-Mazda, and is kept burning continually in a metal urn placed upon a stone altar in the temples of the Parsis. Sandal wood, with incense of gum benzoin, is used as fuel, and is placed on the fire with tongs by the mobeds or priests. The lower part of the priest's face is covered with a muslin veil, so that his breath may not contaminate the sacred flame, since, according to Zoroastrian belief, everything issuing from the mouth causes defilement. The sacred fire must never be suffered to become extinct, and in private dwellings the domestic fire is held in reverence, and is never put out.

The priesthood is hereditary, and consists of three Orders—the dasturs, or high priests; the mobeds, or priests; and the herbads, or inferior priests.

Each hour of the day has its appointed prayer, which the priest chants from memory in Zend, as he faces the sacred fire within the inner apartment of the Atash Bahram, or fire temple. As he prays, sitting cross-legged, he holds in his left hand the barsom or beresma, a collection of small silver rods, representing the bundle of date or pomegranate twigs bound together, originally used in worship. In the outer apartment of the temple the worshippers pray individually. In the morning a prayer for the dead is chanted, called Afrigan.

In the Vandidad, Zoroaster is stated to have answered the question how the demon could be repelled by him, by the reply, "The sacred mortar, the sacred cup, the Haoma, and the words taught by Mazda." Small twigs of the Haoma plant are placed in a metal mortar and pounded with a metal pestle, to the sap is added water, and after filtration is placed in the sacred cup. The liquid, after certain prayers have been recited, is supposed to possess almost a divine character. The priest then holding the cup in his right hand, raises it before the sacred fire, and drinks a small portion; the remainder is poured away into a well. The Haoma offering is also daily made in private houses. Animal sacrifice is no longer practised, but in earlier times it formed part of the ancient worship, and cattle were slain as an expiation for great crimes. Herodotus mentions that Xerxes sacrificed a thousand oxen at the site of Troy, and that the Magi propitiated the

river Strymon by sacrificing white horses to it. In the cult of Mithra, bulls and rams were offered up. Beside the offering of the Haoma, fruit, bread, and flowers are also presented in worship.

The laity who are religious, recite prayers in the Zend language daily, on rising in the morning, after bathing, after the various acts of daily life, and before retiring to rest. A strange and repulsive survival of the old worship is the practice of using nirang, the urine of cows, as a means of purification and as a charm against the devas or evil spirits, a special prayer being chanted at the same time. Festivals are held at particular seasons of the year in honour of the periods of creation, agriculture, etc., and to Fravardin, the presiding genius of departed souls.

The Parsis lay great stress on ceremonial purity, and the methods for purification after defilement are laid down with great minuteness of detail in the Zend-Avesta. Especially is contact with the dead a source of defilement, and pollutes everything that comes in touch with it. Those who have been in contact with a corpse, are cleansed by elaborate ceremonies. The chief ceremony of purification is the Barashmun, which lasts for nine nights, the hands and various parts of the body being sprinkled with nirang contained in a brazen spoon. By its means the power of the demon supposed to have entered into the body is gradually weakened and finally driven into hell.

There are certain rites associated with infancy and childhood. When seven days old the child has his nativity cast by an astrologer-priest. At the age usually of seven or nine, always before

that of fifteen, he is initiated into the Zoroastrian faith by prayers, purification with nirang, by the investiture of the kusti or sacred girdle of seventy-two threads (symbolical of the seventy-two chapters of the Yasna), and the sadarah, or sacred shirt of muslin with short sleeves, which is worn constantly except during ablutions. The ceremony concludes with the blessing of the priest, who throws on to the head of the child, perfumes, flowers, and spices. The marriage rite is performed by fastening a silken cord around the bride and bridegroom, and benediction by the priest.

Great importance is attached by the Parsis to the rites at death and burial. The corpse is conveyed by a special class among the Parsis, called Nessusalar, or "unclean," to one of the dakmas of "Towers of Silence." These dakmas are stone structures, round in shape, and usually about twenty feet high, with a small door or entrance at the base. After prayers at the fire-altar the body is placed on a stone platform on the top of the tower, where in a short space of time the flesh is devoured by the vultures; the bones, when thoroughly dried and bleached by the sun, are cast into a well at the bottom of the tower. The memory of the dead is perpetuated by the Muktaḍ, or rites for departed souls, kept the last ten days of each year.

European intercourse, and the study of the ancient Zoroastrian texts by learned Parsis educated in European universities, has led to a revival of Zoroastrianism in its purer form. A special catechism has been written for Parsi children, in which Ahura-Mazda (Ormuzd) is set forth as the one God, Zoroaster (Zartusht) as His

prophet, to whom the Zend-Avesta was specially communicated as the rule of a holy life. Particular stress is laid upon the goodness of God, a future resurrection, judgment and the reward of goodness, and the punishment of evil. Morality and pureness of thought and deed are strongly insisted upon, while wickedness and vice are similarly reprehended, and will meet with their just punishment in hell. Angels are worshipped as the guardians of mankind and of creation, but prayers are not addressed to demons. Frequent daily prayer and worship must be engaged in by every religious Parsi, who, when he worships, directs his face to some bright object.

Women among the Parsis hold a higher position than their Hindu and Mohammedan sisters, and education is making considerable progress among them.

A peculiar Parsi custom is the habit of continually keeping the head covered, from the belief that to be bareheaded is sinful. Smoking is not indulged in by a pious Parsi, due to the reverence in which fire, as the symbol of the Deity, is held by all faithful Zoroastrians.

CONFUCIANISM

Few men have left the impress of their teaching and life upon a nation in so marked a degree as Confucius upon the Chinese. His works and those of his commentators are national in their calm, moral, and grave character, and form the religion of nearly half the human race. The in-

fluence of Confucius has made learning in China the road to State employment and distinction, since all candidates for the public service must possess a competent knowledge of the whole doctrine of the Sage, and commit to memory all his moral teaching.

This remarkable man, who was essentially a man of peace, and a born statesman, lived during a period of political anarchy and corrupt manners. Born 551 B.C., Kung-fu-tse, "the Master," was thus contemporaneous with the Grecian philosopher Pythagoras, and Cyrus, King of Persia. His father, Shuh-leang Heih, was a distinguished officer of the country of Lu.

At an early age, Confucius devoted himself to study, and it is said that when only fifteen years old he had mastered the five sacred books of the Chinese, called "Kings," to which we shall presently refer.

After holding several subordinate official positions, Confucius became chief magistrate of the city of Chung-too, in which capacity he instituted important reforms in the social government of the people with so much success, that he was appointed by Ting, the duke, Minister of Crime for the State of Lu, in which is situated Britain's new naval port, Wei-Hai-Wei. His wise administration is said to have produced such excellent results, that crime disappeared and the penal laws were practically in abeyance.

Resigning his office, Confucius devoted himself to the instruction and reformation of his age. Travelling over various parts of the kingdom for thirteen years, the Sage returned at last to Lu,

where he occupied the last years of his life in editing the Kings, or Sacred Books of the Chinese. At the time of his death he is said to have left behind him some three thousand disciples.

We have referred to the Kings, or Sacred Books. These "Books" are of great antiquity, and with the "Four Books," constitute the Chinese Classics, and are recognised as canonical.

The following arrangement of the "Books" are after the plan of the late Dr Legge, the distinguished Professor of the Chinese Language and Literature in the University of Oxford:—

I. The Five King¹:—1. Yih-King, or Book of Changes; 2. Shoo-King, or Book of History; 3. She-King, or Book of Odes; 4. Le-Ke-King, or Book of Rites; 5. Ch'un-Ts'eu, or Spring and Autumn—Annals (721-480 B.C.).

Of these the first four were edited by Confucius himself.

II. The Four Books:—1. Lun-Yu, or Confucian Analects (Table-Talk); 2. Ta-Hio, or Great Learning; 3. Chung-Yung, or Doctrine of the Mean; 4. The Works of Mencius. 2 and 3 are generally ascribed to Tsze-sze, the grandson of Confucius, and contain digests of the teachings of the Master.

In the earlier "Books" a monotheistic belief is more clearly indicated than in the later "Books." Among the ancient Chinese, Shang-te was the chief object of worship. This deity was regarded as the ruler of earth and heaven, the arbiter of national and individual destinies, and

¹ King, the warp which holds the threads of a piece of cloth in their proper place.

the dispenser of good to the upright and of evil to the wicked.

In the process of time, however, the personality of Shang-te was merged into that of Teen or Heaven; and Confucius, who does not express any faith in a living, intelligent and personal God, being in effect a utilitarian agnostic, by his silence on the subject, has largely contributed to reduce Shang-te from the position which he formerly held in the ancient faith. At the present day Shang-te is worshipped "at the altar of Heaven," with sacrifices by the Emperor as the representative of the people, with great solemnity.

Ancestor worship from the highest to the lowest is practised in China, and is paid in sacrifices or offerings of meat and drink, incense, flowers, fruit, silk, etc. It is regarded as the means by which communication and communion with the spirits of the dead are held. The Chinese believe that the spirits are specially interested in the well-being of their descendants upon earth, and watch over their private affairs. They take especial care, therefore, to propitiate the spirits of the departed by votive offerings, as described, and are careful lest by evil-doing the spirits should cause distress or death to the offender.

In all State affairs the spirits of the deceased emperors are consulted, and national events deemed to be important are announced to the ancestral spirits by the Emperor. In addition to the worship of ancestors, similar homage is rendered to wise law-givers, benefactors of society, and famous patriots.

Filial piety constitutes an all-important duty as

the first and chief of human virtues, and is the keystone of the structure on which Chinese society is founded, the Emperor's authority being theoretically that of the parent of the nation. Five things are stated by Confucius as necessary to the proper discharge of filial duty:—1. The utmost reverence to parents. 2. The fullest and most ungrudging support of them. 3. The greatest anxiety when parents are ill. 4. Every demonstration of grief in mourning for them. 5. The utmost solemnity in sacrificing and making offerings to them after death.

Confucianism is, as it were, saturated with the spirit of filial devotion. On the other hand, a dutiful son must with humility and great respect remonstrate with his parents, should they in any way violate the rules of propriety.

Brotherly love follows as the necessary sequel to filial piety, as forming a bond of union between members of a household, and the happy agreement between elder and younger brothers, and the dutiful obedience yielded by the latter to the former, is strongly insisted upon. Deference must be shown to elder brethren, but they in return must set an example of right conduct to the younger.

The position of woman under the system of Confucius is both inferior and hard. She is subject to the law of the three obediences, viz., to obey her parents, to obey her husband, and, if a widow, to obey her eldest son. When she becomes a mother, she then shares in the respect due to a parent and is absolute in the household, and commands universal reverence, as all mothers do in China, the Empress-mother being

regarded as a greater personage than the Emperor himself.

In spite of the fact that maternity elevates the Chinese woman in social regard, the position of a wife in China is a subordinate one. She is subject to the "three obediences," and is very much in the power of her husband, to whom she must pay all reverence, and to whose authority she must submit in all things. She is supposed to have no mind of her own, nor to take the initiative in anything. The seven reasons for divorce authorised by Confucius, whose own ill-fated union perhaps not unnaturally rendered him a misogynist, are respectively: disobedience to her father-in-law or mother-in-law, barrenness, adultery, jealousy, leprosy, talkativeness and theft. The desire of all Chinamen to beget sons, who may perform the necessary sacrificial duties at the tombs of their parents, has led to the sanctioning of concubinage should a wife prove childless, and special provision is made that the Emperor should not fail in having an heir to succeed him.

The idea of the family pervades the State, even the authority of the Emperor, although it appears to be that of an absolute despotism, is really limited by the ancient usages of the country, and nowhere is "custom" so rigidly observed and jealously guarded as in China. As Du Halde observes: "A principle as old as the monarchy is this, that the State is a large family, and the Emperor is in the place of both father and mother. He must govern his people with affection and goodness; he must attend to the smallest matters that concern their happiness. When he is

not supposed to have this sentiment, he soon loses his hold on the reverence of the people, and his throne becomes insecure."

The influence of Confucius is peculiarly apparent in the power of the literary class, which really forms the aristocracy of China. All civil officers are chosen from three degrees of learned men. Anyone, except he be an actor, boatman, or barber, may become a candidate for the first degree of "bachelor," and, after passing a severe examination—for China is *par excellence* the land of examinations—and attaining the second rank of "licentiate," may finally become "doctor." Examinations for the public service are conducted with great fairness, and entrance to them is open to anyone. These examinations are very stiff, and a knowledge of the whole system of Confucius is required from each candidate, as well as a familiar acquaintance with the traditional wisdom of the country.

The "superior man" is not an unknown quantity in modern society, but the "superior man" in the system of Confucius is a personage of much greater importance. Next to the Sage, who is held to be the perfection of manhood, born with a pure nature and incapable of doing evil, the "superior man," although capable of evil, may by following the good inherent in him attain to a high degree of moral, mental, and social excellence. According to "the Master," as Confucius was termed by his disciples, the "superior man" strives after nine things: "in seeing to see clearly, in hearing to hear distinctly, in expression to be benign, in his demeanour to be decorous, in speaking to be sincere, in his duties to be respectful, in doubt

to inquire, in resentment to think of difficulties, when he saw an opportunity for gain to think of righteousness." On the other hand, he carefully avoided three things : "in youth, when the physical powers are not settled, he avoided lust ; in manhood, when the physical powers are in full vigour, he avoided quarrelsomeness ; in old age, when the animal powers are decayed, he avoided covetousness."

Ta-Hio, or "The Great Learning," written by Tsang-Sin, a disciple of Confucius—one of the "Four Books,"—sets forth the methods by which the condition of a "superior man" may be reached.

Although Confucian teaching is vague as to the existence of a personal Deity, it is characterised by its insistence on the duties of friendship, benevolence, loyalty, filial reverence, truthfulness, example, the duty of man to man, and the obligation resting upon rulers to make their people virtuous and contented by justice and humanity. The cultivation of morality, in all its relations to the public and private life of a man, was the essential principle of the teaching of Confucius, and has left its indelible influence on the national character of the Chinese. That great Teacher summed up all his inculcation of the duties of mankind in the general rule, "What ye would not that men should do to you, do not ye do it to them,"—a precept which, although stated in a negative form, bears a striking resemblance to the "golden rule" of Christ. The doctrine of forgiveness of injuries, so characteristic of the Christian religion, was not, however, taught by Confucius.

The most illustrious of the early Confucians was

Meng-tse, more generally known under the Latinised form of Mencius. He was born 371 A.D., and on reaching manhood he adopted the calling of a teacher, gathering a large body of followers around him, whom he instructed in the teachings of Confucius. His writings in the eleventh century were included in the Confucian classics, and are held in high esteem.

TAOUISM

Of the three legalised religions of China, Confucianism, Buddhism, and Taouism, the last, originally a kind of mysticism, takes its name from a short and remarkable treatise containing five thousand characters, the Taou-te-King, written by Laou-tsze, "the old Philosopher."

Laou-tsze, born about fifty years before Confucius, was a man of high moral character, and possessed of keen intellectual powers. An original and subtle thinker, he anticipated the German metaphysician Hegel in his philosophy of absolute being, or the identity of being and of not-being. In the more profound passages of his writings Laou-tsze is difficult to follow and to understand; the general sense can only be indicated.

By Taou, or the "Way," is meant the unnameable, the "abyss mother," or chaos, the origin of heaven and earth, and all existing things. Being and not-being are born from each other, and with the creation of heaven and earth, possible existence becomes actual existence, both these conditions are still regarded as one, and are Taou.

The Taou is empty, yet inexhaustible ; invisible, pure, calm, immaterial, formless, universally present ; it operates unseen little, it is also great and strong ; it cannot be reached, yet enters into the life of everything. Not only does the Taou create, it is the source of all production, is the preserver and protector of all things, and presides over the destinies of mankind.

As by Taou, Laou-tsze indicated "the course observed in the order of nature simply and noiselessly, and as if without purpose, yet accomplishing its results," so, he argued, the same course should be observed by the individual man in the conduct of his life, and in the government of man by rules and the State. "Not to act," is the key-note of the teaching of Laou-tsze. By inaction all power is attained. Nothing can exist except through its opposite. The easy proceeds from the difficult, the difficult from the easy ; knowledge from ignorance, ignorance from knowledge ; these antagonisms being mutually related by the hidden principle of the Taou. Hence, in order to desire rightly, one must have no desire to control men, one must submit to their authority ; since it is by this negation of all things that a man becomes possessed of all things.

Laou-tsze, like Confucius, believed in the inherent goodness of man's nature, and held that if he preserved the simplicity of that nature, and lived in accordance with its better instincts, he would become possessed of Taou, and return to Taou. The object of all good government should therefore be to bring the people into a state of primitive simplicity, and to care for their welfare as the first

and only duty of a true ruler. The basis of all true authority is, according to Laou-tsze, "Everything for the people, and everything by the people," since he who rules receives his authority from heaven or Taou, which he holds so long as he governs faithfully, but if he be false to his trust, the people who ratified his election are justified in withdrawing their allegiance from him. The "old Philosopher" also enunciates the principle, which might with advantage be taken to heart by modern politicians, that "a nation is a growth, not a manufacture," and that "prohibitory enactments and constant intermeddling in political and social matters merely tend to produce the evils they are intended to avert." "To interfere with the freedom of the people is," in his judgment, "to deny the existence of Taou in their midst, and to make them the slaves of rules rather than the freemen of principles."

Laou-tsze was a vigorous opponent of the multi-form rules prescribed by Confucius for the guidance of the individual and rulers. He had a supreme contempt for all forms and ceremonies, and sought rather to elucidate and emphasise the principles upon which they rested. In this attempt he reached the great truth that good should be returned for evil as the sure way to overcome it, and in the disordered state of the country in his day, when violence, rapine, and war were devastating the land, he sought to inculcate principles of peace, honour, virtue, and benevolence, and denounced with characteristic energy and outspokenness the vices of rulers, and the evils of ambition, lust, cruelty, and greed. There is, how-

ever, nothing in his work, the Taou-te-King, of any system of religion expressed in any form of worship, nor in any of the writings of the followers of his school until a considerable period afterwards.

Among the early writers on Taouism was Lieh-tsze, born some thirty years after the death of Laou-tsze, who departed from the doctrine of his master by advocating the enjoyment of the present pleasures of life, and indifference to the duties and cares of existence. He held, also, a mystical theory of the creation of the world widely divergent from that of Laou-tsze, and was a believer in the dreams, magical arts and sorcery, which later degraded Taouism.

Chwang-tsze was another disciple of Laou-tsze, and was the author of the Nan hwa King, a work held in much esteem, and frequently edited with the Taou-te-King. The basis of his teaching is the futility of human effort, and the desirability of adopting a *laissez faire* policy in all the concerns of life; since nothing in life is real, the only thing a wise man seeks is that which is external to the body, the Taou, which supports and preserves the body.

As Taouism developed, it departed from the metaphysical abstractions of its founder and his doctrine of self-negation, and in the third century B.C. it appears as a congeries of superstitions, including belief in magic, astrology, alchemy, the elixir of immortality, the philosopher's stone, the sublimation of the body so as to make it an ethereal vehicle, genii, and charms as a protection against evil demons, including a magic mirror,

by means of which the true form of men and spirits may be discerned.

It was not, however, until the appearance of Buddhism in China that Taouism became a religion under the auspices of the Emperor T'ai-ho (fifth century A.D.), who specially favoured it by erecting temples and monasteries for the Taouists similar to those of the Buddhists, which were at that period already scattered over the kingdom. Bitter rivalry ensued between the Buddhists and Taouists, the former as well as the latter having widely departed from the earlier and purer teaching of their founders, and mingled with their rites much that was superstitious and grossly immoral.

The later Taouism, while it attempted to conserve its own peculiarities, found it necessary, in order to compete with the rival religion, to organise its worship and ritual on the Buddhist pattern. Hence arose the practice of monastic life, the erection of images, belief in halls of purgatory, and an elaborate ritual.

Taouism in the present day, while it still clings to its belief in charms, astrology, the sublimation of the body and kindred superstitions, bases its belief on the maxims and teaching of two works dating from the sixth century, these being respectively, *Kan-ying-peen*, or "Book of Rewards and Punishments," and the *Yin-chih-wan*, or "Book of Secret Blessings." The former forms the textbook for the rule and conduct of life of the pious Taouist, and professes to embody the sayings of *Laou-tsze*, although the authorship of the work by the "old Philosopher" is purely conjectural.

SHINTOISM

Shintoism, which is one of the two great religions of Japan—Buddhism being the other—was originally a form of nature worship, or of ancestor worship. At the present day it is chiefly the latter: sacrifice to departed heroes constituting one of the principal features of its cult.

The most important sacred books of the Japanese are the *Kojiki* (dating from 711 A.D.), which records the ancient history of the country, including the mythological period, and the *Nihonki*, or *Nihon-shoki* (date 720 A.D.), which treats chiefly of the mythological period.

According to the *Kojiki* there existed in the beginning one god—*Ame-no-mi-naka-nushi-no-kami*, or “Lord of the Centre of Heaven,” and, subsequently, two other deities, whose names in Japanese may, in compassion to the reader, be omitted, but signify respectively the “August High-August-Producing Deity” and the “Divine-Producing Deity.” These deities inhabited pure infinite space. Next, the two last-named gods produced nebulous matter, and from a kind of horn which went upwards the heavens were spread, from which two more deities and the sun were produced. A downward movement of the nebulous matter formed the moon. While these upward and downward movements were in progress, fourteen gods and goddesses were created, concluding with *Izanagi-no-kami*, or the “Male who Invites,” and *Izanami-no-kami*, or the “Female who Invites.” This last pair were the parents of the earth and

sea, the eight islands of Japan, the deities of the sun and moon, the later gods, and all living creatures.

Among the deities created by Izanagi and Izanami—the mythology is very intricate and often confused—was Amaterasu, goddess of the sun, the reputed ancestress of the first sovereign of Japan. When Amaterasu made Ninigi-nomikoto ruler of Japan, she decreed that his dynasty should endure for ever, and that his descendants, the Mikados, should govern that country in perpetuity. Before taking possession of his kingdom he received from the goddess three sacred emblems, which constitute the divine insignia of the Imperial Power of Japan:—The *sacred mirror*, worshipped at the Naiku shrine in Isé; the *sacred sword*, enshrined at the temple of Atsuta; and the *sacred stone*, or “Magatama,” kept always by the Mikado himself. From this deity the Mikados claim descent as mentioned, and divine authority.

Another renowned goddess is Uzumé, with whom the mirror, common in all Japanese temples, is associated. According to the legend, she was employed by the assembled gods to entice by her dancing Amaterasu from her retirement in a cave, whither she had gone on account of the misconduct of her younger brother, Susanoöno-mikoto, leaving the land in darkness and confusion.

The term “Shinto” is really Chinese, for which the Japanese designation is Kami-no-michi, or “the way of the gods.” The word kami has various meanings, and is applied to the human beings of

the divine age, and to the Mikados, called in the ancient writings *tôtsu-kami*, or "distant gods." It is also applicable to a god, goddess, or a spirit, and may be rendered "eminent," "superior," or "extraordinary." The title of the Mikado, or Teushi, "Son of Heaven," is O-Kami.

The Shinto religion is of very great antiquity, the name itself coming into use, when Buddhism became prevalent in Japan, to distinguish the two cults.

The principal sources of knowledge concerning Shintoism are the works of the Japanese scholars, Mabuchi, Motoôri (who wrote a commentary on the *Kojiki*, named the *Kojiki den*, the later part of the seventeenth century), and Hirata, who wrote, the early part of the present century, the *Koshi-seibun*, containing the history of the divine age. The writings of Mr Griffis and Mr Ernest Satow on the "Revival of Pure Shintoism" and "Ancient Japanese Ritual," treat of the subject from the standpoint of modern criticism.

In its earlier stages, before its modification by the influences of Buddhism and Confucianism, Shintoism was probably a natural religion in a primitive stage of development, comprising the worship of the heavenly bodies and the forces of nature personified by various deities and local gods and goddesses, as indicated in its early mythology.

The worship of ancestors is of the same, or of nearly the same, antiquity, and, as in Confucianism, enters largely into the Shinto cult; memorial tablets of the dead members of the

family being placed in Japanese houses by the side of the altar to the domestic gods, and prayers are addressed to them by the various members of the household. The Mikado was also a special object of religious veneration, from the belief, as previously stated, that he was the direct descendant of the sun-goddess, and possessed of semi-divine attributes as an incarnate deity.

The most general form of worship is that of the household gods. Tablets covered with paper, on which the titles of Isé and the other deities worshipped by the family are inscribed, are placed on their shrines. On certain days, saké, rice, and twigs of the *Cleyera Japonica*, the sacred tree of Japan, are presented as votive offerings, and each day at its close a lighted wick placed in a shallow dish is burnt before the shrine, and a prayer is recited.

Shinto worship is remarkable for its simplicity, and for the inferior part taken by its priests, who are not bound by vows of celibacy, and frequently engage in secular occupations. Their chief duty is to offer the morning and evening sacrifices, recite prayers and hymns, and present the offerings of the worshippers. A long wide-sleeved gown, encircled at the waist by a girdle, and a long cap, fastened with a broad white fillet, comprise the "canonicals" of a Shinto priest.

Personal cleanliness is an important factor in the Shinto religion. Priest and layman, before worshipping, must each perform his ablutions. Twice each year special purificatory services are held in the temples for the cleansing of the people from sin by the ritual use of water.

The temples are simple structures, usually of wood with thatched roofs. In the inner of the two chapels into which each temple is divided, there is generally some emblem of the deity worshipped, as a mirror, sword, etc., inclosed in a box covered with silk. Images or idols are not adored. The entrance to a temple is marked by the *torii*, a characteristic feature of all Shinto temples. Originally it was placed at the entrance of the grounds, "as a perch for the fowls offered to the gods to give warning of daybreak." It is in the form of an arch or arches, and is of stone, bronze, or wood painted red, the names of the deities to whom the temple is dedicated being inscribed upon it. The ornamentation of the temples is exceedingly simple, consisting chiefly of brass, bronze, and iron, paper lamps, decorated with the chrysanthemum, the emblem of the Son of Heaven, and hangings of white silk at the entrances in place of doors.

The worshipper at a Shinto shrine or temple does not enter the building. "He stands in front of it, striking his hands together, and offers, bowed, and usually in silence, the short and simple prayer which his own necessities dictate." The petitions offered are "for prosperity and long life, for correction of faults, and exemption from evil, sin, calamity, and pestilence."

Reference must be made to the *uji-gami*, or local deities, whose various characters are the cause of the local differences which exist among persons, animals, and plants. These *uji-gami* are supposed to be the tutelary gods of men before and after birth, and also after death. When travelling, the

uji-gami of the locality must be propitiated, and especially is this the case on removing from one house to another habitation.

MOHAMMEDANISM

The space at disposal in this little work will not permit of more than a very brief outline of the life of Mohammed. Full and interesting particulars will, however, be found in Sir W. Muir's "Life of Mahomet," Bosworth Smith's "Mohammed and Mohammedanism," Wellhausen's "Life of Mohammed," Dozy's "L'Islamisme," Hughes' "Dictionary of Islam," Palgrave's "Arabia," Robertson Smith's "Religion of the Semites," etc.

It will be sufficient for our present purpose to state, therefore, that Mohammed or Mahomet was by birth an Arabian of the tribe of the Koreish, and of poor parentage, although of the Bani Hashim, a noble branch of the tribe. He was born at Mecca, 571 A.D. Left an orphan in early life, his uncle, Abu Talib, took him under his protection and trained him to commercial life. Becoming agent to a rich Koreishite widow named Khadijah, his senior by fifteen years, he married her and had two sons, who died in early life, and four daughters, among them his surviving daughter Fatima, who married Ali, the fourth caliph (656-61) after the death of Mohammed.

From early youth Mohammed appears to have had a contemplative mind, characterised by a propensity to religious meditation. He was accustomed to withdraw to a cave in Mount Hara, near

Mecca, where he lived at times in solitude, and "here in dark and wild surroundings his mind was wrought up to rhapsodic enthusiasm." It was in this place that, as he meditated on the idolatry, vice, and love for bloodshed which marked the state of morals in Arabia at that period, the Angel Gabriel came to him in a vision, and holding a silken scroll before him, compelled him to recite what was written upon it, the inscription forming the first-five verses of the 96th sura or chapter of the Koran.

"Recite in the name of the Lord who created,
 Created man from nought but congealed blood,
 Recite ! For thy Lord is beneficent.
 It is He who hath taught [to record revelation] with the
 pen :
 Hath taught man that which he knoweth not."

A considerable period followed this vision (the Fatrah), and receiving no further revelations, Mohammed, in a state of deep depression, is said to have contemplated suicide, but while reclining wrapped in his garments and stretched on his carpet, Gabriel again appeared and gave him his commission to preach in these terms, the opening words of the 74th sura :—

'Oh thou that art covered !
 Arise and preach !
 And magnify thy Lord ;
 And purify thy clothes ;
 And show not thy favours in the hope of aggrandisement ;
 But wait patiently for thy Lord."

Henceforth Mohammed regarded himself as the constituted prophet and apostle of God, and further revelations were made to him in a similar manner.

He began his propaganda in the fortieth year of his age by the announcement of his prophetic mission to his wife and his kindred, among them his cousin Ali, previously referred to, and Abu Bekr, a man of considerable influence in Mecca, and subsequently the successor to Mohammed, as the first caliph (632-34).

After labouring for some time among the Koreishites unsuccessfully, and incurring the deep hostility of the inhabitants, he fled from Mecca to Medina, accompanied by Abu Bekr, 622 A.D. This date is important as noting the Hejira or "Flight" of Mohammed, from which Moslem chronology begins. Honourably received at Medina, the prophet gained a considerable accession to the number of his adherents, married Ayesha, the daughter of Abu Bekr, and assumed regal and sacerdotal authority. Supported by the men of Medina, he began to propagate his doctrines by the sword, fighting his first battle with the Koreishites, whom he defeated at Bedr, 623, and after a series of wars with Jewish and Arabian tribes, captured Mecca. From this time his position as a prince and prophet was assured, the whole of Arabia was brought under his sway, and he was about to attempt the conquest of Syria and engage in a contest with the Roman power when he died at Medina, 632 A.D.

The creed established by Mohammed, called by his followers Islam, "surrender," or "entire submission to the will of God," is contained in the Koran or Qur'an, "a reading," the Bible of the Moslems, which is believed by every devout Moslem to be a special revelation to his prophet

by God, every letter of which is to be received as divinely inspired. The Koran is divided into 114 suras or chapters, some of them very brief, and consisting of only a short paragraph, as that of the first sura, called Al Fatihat, highly venerated as containing the quintessence of the whole Koran, and used as a private and public prayer in a manner similar to the Lord's Prayer among Christians. It is as follows:—

“In the Name of the Most Merciful God. Praise be to God, the Lord of all creatures ; the Most Merciful, the King of the day of judgment. Thee do we worship, and of Thee do we beg assistance. Direct us in the right way, in the way of those to whom Thou hast been gracious ; not of those against whom Thou art incensed, nor of those who go astray.”

The common formula of faith of the Mohammedan is, “There is no God but Allah, and Mohammed is His prophet” ; and the principal points of the Moslem creed are belief in God, the Eternal, the Creator and Ruler of the Universe, in His perfection, absolute power, glory, and omniscience. Belief in angels, the attendants of God, pure and sexless beings, two of whom attend every true believer to record his actions. Several arch-angels are mentioned in the Koran — Gabriel, Azrael, the angel of death, Israfil, who will sound the last trumpet at the resurrection. The fallen angel Satan is known under the name of Iblis, (or Shaitan). Belief in Jinn, or genii, good and evil spirits, the latter being termed Efreet. Belief in a paradise where pleasures of a sensual kind, including the possession of the large black-

eyed houris (or fair women), especially attractive to an Oriental, await the Moslem, or "true believer," after death, as promised in sura fifty-six. Belief in Gehenum or hell, where unbelievers and the wicked are consigned to one of its seven-fold divisions, named respectively Gehenna, the Mohammedan purgatory; Laza, Hutamah, Sair, Sagar, Jahim, each a fire of increasing fierceness; and Hawujeh, the abyss. The second, by the Mohammedan commentators on the Koran, is charitably assigned especially to Christians. Belief in a Day of Judgment, when the dead shall be raised up again and judged by God, and the true believers be rewarded with the pleasures of paradise and the unrighteous consigned to hell. Belief in God's absolute foreknowledge and predestination, held to the extent of fatalism, although Mohammed in his propaganda held less extreme views on this point than most of his followers. Belief in Mohammed as the last and greatest of the prophets of God. Other prophets are recognised in the Koran, but are regarded as inferior to Mohammed, viz. :—Adam, Noah, Abraham, Moses, Jacob, Joseph, and Job. Jesus Christ is in the Koran recognised as a divine being, but not as the Son of God, and is termed the "Servant of God," the "Prophet of God," and a "Spirit from God." The doctrine of the Christian Trinity is expressly denied, Mohammed holding strictly to the doctrine of One Person in the Godhead.

The Koran denounces most strongly idols and idolatry, neither are pictures nor representations in any form of the Deity permitted.

Prayer is incumbent upon every good Mussul-

man, or "follower of Islam," and is specially enjoined in the Koran. Although not particularly specified in the Koran, it is regarded as the duty of every true believer to offer his petitions five times daily.

A special Fast, that of Ramadan, is held in the ninth month of the Mohammedan year, and continues during the whole month of Ramadan, from the time the new moon first appears until the appearance of the next new moon. Each day from sunrise to sunset neither food nor liquid of any kind is permitted to enter the mouth. As the Mohammedan year is lunar, when Ramadan happens to fall during the hot months the observance of the Fast is peculiarly trying and severe. After the sun has set, eating and drinking and social enjoyments may be indulged in by the faithful. So great a duty was fasting esteemed by the Prophet, that it was called by him "the gate of religion." Three degrees of fasting are recognised by the Mohammedans—restraint of the appetites, restraint of the ears, eyes, tongue, hands, feet, and other members of the body from sin, and the preservation of the heart from worldly cares, and the thoughts of the mind from whatever distracts it from the contemplation of God.

There are two degrees of legal purifications, or washings—the one, Ghosl, which requires the bathing of the whole body in water, and is commanded as necessary for purification of a special kind; the other, Wodu, requires the washing of the face, hands, and feet after a prescribed manner. This latter form of purification is used before the recital of prayers, and at meals.

Almsgiving is obligatory on every true believer. Alms are of two kinds—Zakat, or legal alms, a kind of tax paid upon all property, except that of necessities of life, tools, etc., which has been not less than one year in the possession of the donor ; and Sadaqah, a further bestowal of charity, regarded as an act of righteousness. Alms may be given in money or in kind.

The moral code of the Koran generally is very severe in its tone. Deference to parents is strictly enjoined, who are to be obeyed and revered, except in the case of their enticing their children to idolatry. Murder and theft are to be punished, adultery and unchastity are dealt with by death and chastisement, but concubinage is legally permissible. Marriage is a duty on every Mohammedan, who is allowed by the Koran to take to himself four wives, provided they be not near relatives or cousins. Marriage with a wife's sister while the wife is living is forbidden.

The ceremony of marriage consists chiefly in the signing of the marriage contract and the recital of certain prayers from the Koran.

A husband is allowed to divorce his wife on the ground of unchastity, disobedience, and general aversion. On the other hand, a woman cannot claim a divorce except for neglect of conjugal duty, habitual ill-usage, or want of proper maintenance, and even in such cases she usually forfeits her dowry. The husband must maintain the divorced wife four months, when the divorce becomes permanent.

Wine and gaming are prohibited by the Koran, as are, also, the eating of swine's flesh, wild beasts,

birds of prey, and any animal killed by accident, strangled, or slain in honour of an idol. An animal when slaughtered must be killed by cutting through the windpipe and gullet, the orthodox formula, "In the name of God, God is great," being repeated at the same time.

Slavery is allowed by the Mohammedan law. The master has absolute power over the life of his slave, but the latter is generally well treated as a part of the household, and favourite or well-conducted slaves are frequently emancipated, particularly on the death of their owner. Concubinage with a female slave is lawful.

At the approach of death, someone skilled in reading the Koran is called in to read the 36th sura, followed by the recitation of the Creed. When death ensues, certain prayers, including one for the soul of the deceased, are recited in a mosque or open space, the people saying, "It is the decree of God," the chief mourner replying, "I am pleased with the will of God," and dismisses the bystanders with the words: "There is permission to depart." The body is then placed in the grave with the face turned towards Mecca, and the words of committal pronounced: "We commit thee to earth in the name of God and in the religion of the Prophet." Mohammedan funerals take place usually on foot.

Mosques, or places of worship of the Mohammedans, are built in the form of a parallelogram or square, with a large courtyard, around which are cloisters and small rooms for the accommodation of the students of the Koran. Opposite the entrance to the mosque and in the direction of

Mecca, the Kiblah, or niche made in the wall, is situated, and towards this the worshippers turn in their devotions. At the right side of the Kiblah stands the pulpit; in front of this the lectern and a dais, or raised platform. The service of the mosque consists of prayers, the recitation of the Koran by the imans or ministers, one of whom on Friday, the Mohammedan Sunday, preaches the sermon. Characteristic features of the Moslem mosques are the dome-shaped roofs and high minarets, from the uppermost gallery of which the muezzin, or crier, summons the faithful to prayer.

The Sacred Mosque at Mecca is an especial object of Mohammedan interest and veneration, honoured by the title of Masjad al alharam, or "the sacred and inviolable temple." The chief object of reverence, and that which imparts a peculiar sanctity to it, is the large square building or Kaaba, or House of the Sacred Stone, about 40 feet high, 55 feet long, and 45 feet broad, containing a black or deep reddish-brown stone, probably of meteoric origin, of oval shape, about 7 inches in diameter and set in silver, let into the wall at the S.E. corner of the Kaaba. This stone is kissed with the greatest veneration by the numerous pilgrims who flock to Mecca, and it is sometimes called "the right hand of God on earth." The legend runs that "it was one of the precious stones of Paradise, and fell down to the earth with Adam, and being taken up again, or otherwise preserved at the Deluge, the angel Gabriel afterwards brought it back to Abraham when he was building the Kaaba," the erection of which is traditionally ascribed to the Patriarch.

The Prophet's Mosque at Medina is also highly venerated. It is a large erection, some 450 feet long, by about 300 feet in breadth, entered by a massive gate. At the end of the further side is a walled enclosure, within which the Prophet is buried.

Reference has been made to the great Fast of Ramadan ; notice must also be taken of the great festival of the year, that of Bairam, or the Feast of Sacrifice. It is held universally over all Islam the tenth month of the year, and is characterised by great rejoicing and festivity, mingled with certain religious observances, among these being the slaughter of some domestic animal, as the sheep, goat, or camel, proportionate to the means of the offerer. The head of each family on his return home takes one of the animals referred to, and, turning its head in the direction of Mecca, utters the following words : "In the name of the great God : verily my prayers, my sacrifice, my life, my death, belong to God, the Lord of the worlds. He has no partner : that is what I am bidden ; for I am first of those that are Moslems." The slaughtered animal is cut up into three portions and divided respectively among the family, their relations, and the poor.

Mohammedans are divided into two principal sects—the Shiites, who maintain the right of Ali, the cousin of Mohammed, to be the first true successor of the Prophet, and who at the present time constitute the majority of Mohammedans in India and Persia, and are also called Imaniyahs ; the Sunnites, the most numerous of the Prophet's followers in Turkey, Arabia, and Africa, claim to

be the orthodox party, and follow the Tradition or Sunnah (path), accepting, in addition to the Koran, the books of tradition, a kind of supplement to the Koran, containing the sayings and acts of the Prophet; they, also, acknowledge the first four Caliphs as the true and rightful successors of Mohammed.

The Sunnites are sub-divided into four chief sects, each holding the principal points of the orthodox faith, but differing in certain legal conclusions in their interpretation of the Koran, and matters of practice. They are respectively—the Hanifites, followers of Abu Hanifa, the founder of the system of Hanifite law, which is most generally practised; the Malikites, founded by Malik, who made the first great collection of the traditions of the Prophet; the Shafites, founded by Shafii, descended from the grandfather of Mohammed; and the Hanbalites, founded by Ibn Hanbal, who sought to restore the primitive purity of the faith.

There are other sects, the chief among them being the Wahhabis, called the “Puritans of Islam,” founded by an Arab, Abd al Wahab, in the early part of the eighteenth century; the leading idea of his propaganda being the reform of moral abuses, and, like the Hanbalites, advocating a return to the original doctrines and practices of Islam. The Wahhabis are noted for their fanaticism. Another reforming sect is that of the Farazis, or New Mussulmans, which, gaining strength in Bengal, coalesced with the Wahhabis and occasioned considerable trouble to the Indian Government during the present century. The

Foulahs, a Berber race of Puritan Moslems in Africa, under their prophet Othman dan Fodio, a Guber priest, in the eighteenth century, founded the city of Sokoto, and propagated the Moslem faith in the Soudan. Although checked in their propaganda by various causes, the Foulah Empire still exists, and has an area of some 175,000 square miles.

In Persia, where Mohammedanism has greatly degenerated, a movement to purify it was set on foot in the year 1843 by Mirza Ali Khan. He taught a kind of mysticism in which the unity of God was asserted and the re-absorption of all things into God, the Divine will being revealed by the medium of special messengers or prophets, among whom were Moses, Jesus Christ, Mohammed, himself, the Bab or "Gate," and one, the great Revealer, who would hereafter appear and succeed him. As the Bab or "Gate," he was the way by which man gained access to God. He denounced polygamy, prohibited divorce, and abolished the practice of veiling women, in which efforts he was aided by two missionary apostles, Husein Bushrewyeh and Mohammed Ali, and a remarkable woman, Zernyn Tadj. The progress of the sect, which had been very rapid, was checked by the Persian Government, who defeated the Babis or followers of the Bab in 1848, and subsequently put the Bab himself to death. A considerable number of Persians are more or less openly adherents of Babyism at the present time.

There remains to be noticed among the non-Christian religions of the world certain beliefs which are held, often only in a vague and ill-defined

manner and frequently associated with much that is grossly superstitious and degrading.

Among the oldest of these beliefs is that of Totemism. The totem is usually some species of animal or plant, or some inanimate object. Totems are used as the symbol, either in their natural or pictorial form, of a family, tribe, or clan, the male or female members composing them, or of some particular individual. All the ancestors of the clan are supposed to be descended from a common ancestor, or from the totem itself, and are bound to each other by the closest ties, being required to render certain services and discharge certain obligations by this bond of union of the totem whose symbol each member wears. The totem itself, as, for example, a bear, is venerated, protected, and fed, and its death by violence is thought by its worshippers to be cause of disaster and disease to the clan associated with the animal. Signs and oracles are supposed to be obtained from the totem, who is solicited for indications of good or bad fortune to the tribe. In certain tribes especially among the North American Indians totem worship largely prevails. Every important act of life is connected with the totem, and each youth when he comes of age is solemnly admitted with certain rites into the totem of the clan. At death the deceased is considered to become a part of the totem.

Another form of worship is that of Fetishism, the name itself being derived from the Portuguese *feitico*, "magic" or "charm," and applied by the early Portuguese voyagers to Western Africa to the objects worshipped by the negroes of that region.

Fetishes are usually inanimate objects, as stones, wooden images, shells, calabashes, etc., but are sometimes animate, as a cock, serpent, etc. The local deity is believed to reside in the fetish, and is propitiated by offerings of drink, food, and presents of various kinds. In addition to the common fetish of the tribe an individual may have one of his own, into which he invokes the spirit he reverences to enter. Should good fortune follow, the fetish is worshipped; if the contrary, it is punished or discarded. Branches of trees are planted around the place where the fetish is worshipped, and when they grow become fetish-trees. The fetish priest possesses great influence, and his assistance is invoked in every concern of life. Ventriloquism is practised by the priests, and by its means the will of the deity is thought to be revealed.

Taboo was a system of religious prohibitions, formerly existent among the inhabitants of Polynesia. Its meaning is "sacred" or "consecrated," and also in the opposite sense "accursed" or "unholy." The taboo, which entered into the whole religious, social, and political life of the South Sea Islander, might be permanent or occasional, particular or general. It was imposed by a chief or priest, and rendered the person or thing tabooed especially sacred or exclusive. The infringement of the taboo was frequently punished by death, or in a less degree was thought to bring disease or disaster upon the offender. The persons of chiefs, priests, temples, and idols were the principal objects of the taboo.

Shamanism is a form of religious belief held by the old Mongolians. The worshippers believe in

the existence of a Supreme Being and secondary gods, who control the world and exercise a benevolent or malignant influence upon men. These deities are propitiated through the medium of the shaman, or wizard priest, who, by means of magic rites, sacrifices, and sorcery, averts evil from the worshippers.

Devil Worship is practised by various rude tribes, who regard diseases, especially such as epilepsy, insanity, and consumption, as the manifestation of an evil spirit having possession of the sufferer. The possession may also be due to the spirit of a departed ancestor or hero manifesting itself in this form, and who is believed to speak through the medium of the possessed. Hence the reverence paid by savage tribes to the insane. In the case of supposed possession by evil or malignant spirits, exorcism, accompanied by strange and peculiar rites, is practised by the medicine-man of the tribe. Crimes and calamities are supposed, also, to be due to the influence of demons, who require to be propitiated by food and the blood of living animals.

Human Sacrifice was formerly practised as a means of propitiation, and is still so employed in the "Custom" of Dahomey. Every royal act is associated with a massacre, of greater or less degree, in honour of the ancestral spirits of the kings and the chief deity of the Dahomans, Man or "the unknown god." On particular occasions, as the accession of a new king to the throne, the death of a monarch, or some extraordinary event, a "Grand Custom" is held, when the king, accompanied in procession by his wives, courtiers, warriors,

and musicians, enters "Dead-land," or the land of the ghosts, in regal state. Several hundreds of human victims are slain on such occasions.

JUDAISM

The history of the Jews and the development of their religion is contained for the most part in the books of the Old Testament, known generally as the "Pentateuch," and the "Historical Books." The scientific study of contemporaneous records of Babylonia, Assyria, Egypt, and Phœnicia, and the archæological investigations of the Palestine Exploration Fund, have in recent years done much to elucidate many points of difficulty, and to throw much valuable light on obscure features of ritual and worship previously but imperfectly known, or incorrectly interpreted.

It is beyond the scope of the present work to enter upon the vexed discussion of the authorship of the Pentateuch, commonly ascribed to Moses. There is, however, little doubt that its author or authors had access to previous records, characterised by differences and style of language, and that, at a date long subsequent to Moses, the books, more particularly that of Deuteronomy, were revised and edited in their present form.

Every great religion has its cosmogony, or history of the creation of the world, the origin of life, and of man. That contained in the Book of Genesis is remarkable for its uniqueness and singular freedom from vague speculation. The whole account of the Creation is narrated in an orderly sequence of events,

presented in the form of a series of graphic pictures, beginning with the creation of the world out of inert matter to the origin of man and the establishment of the Sabbath, written in a style of dignified simplicity, and singularly adapted to the comprehension of man in the earlier ages of his existence. Nor do the doctrines of modern science, rightly understood, present insuperable difficulties, but are rather confirmative of the main facts recorded in the sacred narrative.

The Chaldean tablets discovered by the late Mr George Smith, although differing in some details from the Biblical account, generally confirm the statements of the writer of the first book of the Pentateuch. It is generally conceded that the account of the Creation is based upon two, if not more, documents or authors—the one called, from the designation of God as Elohim, “the Mighty,” corresponding to the Il of the Assyrian tablets, the Elohist; and the other, where God is denominated Jehovah or Yahvah, “the Lord,” and called the Jehovistic. There is also a third, where both appellations are found together. The oldest of these is the Elohist.

The origin of sacrifice is given as a means by which God was propitiated after the fall of man, and as the symbol of the redemption of mankind by the promised Messiah. This was further symbolised by the elaborate system of ritual in the later Mosaic period, each detail of which was carried out with every circumstance of precise and ceremonial observance.

It is foreign to our purpose to trace the history of mankind to the Deluge and Dispersion. It is

with the Patriarchal system that the history of the religion of the Jews properly begins. This system was of the simplest character. The head of the household was its ruler and priest, who offered sacrifice for himself, family and dependants, with prayers to the one God. This system, of which Abraham, Isaac, and Jacob were the typical representatives, continued to exist until after the Exodus of the Hebrews or Israelites from the bondage of Egypt, in connection with which we find the institution of the Passover.

After the deliverance of the Israelites from the Egyptian captivity, and during their wanderings in the wilderness, the religious cult of the Hebrews assumed a more definite shape. First in order was the promulgation, as a direct revelation of God to Moses, of the Decalogue, or Ten Commandments, succeeded by the institution of the Ark of the Covenant, as a symbol of the Divine presence, and as the central object in the worship of the Tabernacle, the Tabernacle itself with its appointments, the foundation of the priestly code, and of the laws of ceremony and practical morality.

In connection with these, the Tabernacle and its furniture, reference may be made for detailed particulars to any good standard work like the late Dr William Smith's "Dictionary of the Bible," Dr Hasting's "Dictionary of the Bible," or the "Encyclopædia Biblica." The Tabernacle was the tent or sanctuary in which, during the wanderings of the Israelites, the ark and the sacred vessels were kept.

The Temple built by Solomon was modelled in its

general arrangements on that of the Tabernacle, as were also the Temple of Zerubbabel, erected by the Jews after their return to Palestine from the Babylonian captivity, and that of Herod the Great, who rebuilt the edifice of Zerubbabel with great magnificence. This last temple was destroyed by fire at the siege of Jerusalem by the Romans, 70 A.D.

The space at disposal will not permit a discussion of the various views held by the exponents of Modern Criticism as to the development of the Mosaic code of laws, and the discrepancies and additions of the Book of Deuteronomy and the earlier Mosaic writings. It is the purpose of the present writer to give in outline the leading characteristics of the Jewish religion in ancient and modern times, leaving the reader who may be desirous to investigate the subject more closely to consult such works as Prof. Robertson Smith's "Old Testament in the Jewish Church," Kuenen's "Prophets and Prophecy in Israel," Ewald's "History and Antiquities of Israel," Dean Stanley's "Lectures on the Jewish Church," etc.

Reference has been made to the Decalogue or Ten Commandments, given by Divine revelation to Moses, and their preservation on two tablets of stone which were placed in the Ark. In addition to the Decalogue, based on the Abrahamic covenant, a code of laws was divinely given for the regulation of all matters religious, civil, criminal, judicial, and constitutional, relative to the spiritual and temporal welfare of the Israelites.

The Ecclesiastical and Ceremonial Law had reference to the mode in which the sacrifices

should be conducted, since it was upon these, as the appointed means authorised by God, that the holiness and acceptability of the people with the Deity depended. Special stress is laid upon the holiness of the Priests and Levites, their consecration, qualifications, and rights; the sanctity of the Tabernacle, including the ark and the sacred vessels, priestly garments, etc. The holiness of the people is insisted upon collectively as a nation, and separately as individuals. The first-born of men and cattle, and first-fruits, were to be dedicated specially to God. Penalties, including in graver cases the punishment of death, were inflicted upon the unchaste, the unclean, and the idolatrous; and provision was made for ceremonial purification from sin and defilement by means of sacrifices, and the performance of certain rites. Special times, as the Sabbath, the Day of Atonement, etc., were also consecrated to God, and their due and correct observance made the subject of Divine legislation.

The Civil Laws dealt particularly with the duties and rights of father and son, husband and wife, master and slave, and the obligations of protection and kindness on the part of the Israelites to strangers. These laws treated also of land and property, method of redemption, the rights of inheritance, the legal restrictions on usury, pledges, and creditors, the payment of tithes, census money for the service of the Tabernacle, the maintenance of the priests, and the care of the poor.

The Criminal Law treated of such offences as are usually included under that designation, as murder, theft, false swearing, etc. Mention should, however,

be made of the penalty of death attached to disobedience or violence to parents.

The Judicial and Constitutional Laws had reference to the administration of justice by judges, who were usually Levites, from whom an appeal was permitted to the priests (Deut. xvii. 8-13). No charge could be sustained against the accused unless supported by the evidence of two witnesses. Later, owing to various constitutional changes, as that of the appointment of a king, judicial authority became vested in local Sanhedrin, consisting of twenty-three members, and in addition the Great Sanhedrin, or Council, which sat at Jerusalem, and including the President and the High Priest, was composed of seventy-one members, priests, Levites, and Scribes. This Sanhedrin was the Jewish Supreme Court. The Royal power was restricted by certain conditions (Deut. xvii. 14-20), and was further controlled by the "princes of Judah" (Jer. xxvi. 10-24).

Sacrifice was the characteristic feature of the Mosaic Economy. The sacrifices were of two kinds, "bloody," as the burnt-offering, and "unbloody," as the meat-offering. The design was respectively self-dedicatory, eucharistic, and expiatory.

Reference has been made to the great Day of Atonement in connection with sacrifice. This, the day of national humiliation, was observed the tenth day of the seventh month (Tisri) of the year, and was instituted as an annual atonement for the sins of the whole people.

The three great feasts of the Jews—those of the Passover, Pentecost, and of Tabernacles, were observed with every circumstance of rejoicing.

That of the Passover, celebrated from the 14th to the 21st of the month Nisan (part of March and April), was kept in commemoration of the Exodus of the Children of Israel from Egypt, when the angel of God, smiting the first-born of the Egyptians, passed over the houses of the Israelites. In the first instance, it was more especially observed by the eating of unleavened bread, the slaying of a lamb or kid without blemish, whose blood was sprinkled on the side-posts and lintels of the door of the house, and its flesh, with unbroken bones, roasted whole, and eaten by the household. These rites were typical respectively of the haste of the departure of the Hebrews from the land of their bondage, and the sacrifice and atonement of the promised Messiah. Later there was associated with the primary idea that of harvest thanksgiving and gladness.

The second of the great festivals of the Hebrews was that of Pentecost, known also as the Feast of Weeks or of First Fruits (Ex. xxxiv. 22). It was kept fifty days after the Passover, on the sixth day of Sivan (part of May and June). The period of seven weeks included the whole of harvest time, from the commencement of the barley harvest to the time when the wheat was gathered in. A characteristic feature of Pentecost was the offering of two loaves of leavened bread made from the new wheat, which were waved before God and afterwards eaten by the priests.

The third great festival was the Feast of Tabernacles or Ingathering, which was held in the autumn, when the corn, wine, and oil were gathered in, and lasted from the 15th till the

22nd of the month Tisri (part of September and October). It was followed by a special day of assembly, called an "eighth day," distinguished by special sacrifices. During the seven days that the feast lasted, the Israelites were commanded to live temporarily in booths or huts constructed of the branches of olive, palm, pine, myrtle, or any other tree with thick foliage (Neh. viii. 18).

Mention should be made of the two minor feasts, those of the Feast of Trumpets, and the Feast of Purim. The former was the Feast of the New Moon, which fell on the first day of the month Tisri, and preceded by ten days the Day of Atonement. It was probably instituted as a preparation for the services of that solemn day, as being also the New Year's Day of the civil year, and the commencement of the Sabbatical Year.

The Feast of Purim, or Lots, was held annually, to keep in remembrance the preservation of the Jews in Persia from the massacre with which they were menaced by the schemes of Haman (Esth. ix.). It was observed on the 13th and 14th of the month Adar (part of February and March), with various rites.

The observance of the Sabbath and the Sabbatical Year are characteristic of the Jewish religion. Not, indeed, that a weekly or Sabbatical day of rest was unknown to other nations—as, for example, that kept by the Babylonians,—but in its strict observance it may be said to be pre-eminently a Jewish ordinance and a badge of Jewish nationality, especially as kept by the Pharisees and the Rabbinical schools. On the Jewish Sabbath, which extends from sunset on

Friday to sunset on Saturday, the daily morning and evening sacrifices were doubled. The Jewish Sabbath was the basis of a scale of Sabbatical observance connected with the number 7. The seventh or Sabbatical Year was particularised by the lying fallow of the land, "that the poor of thy people may eat, and what they leave the beasts of the field shall eat," of what the earth produced without cultivation. The Year of Jubilee was the conclusion of seven Sabbatical years, and was announced on the Day of Atonement by blowing trumpets throughout the length and breadth of the land. During that year every Israelite was to recover the land originally assigned to his family, the design being to prevent it falling into the exclusive possession of the rich few. All slaves and captives were to be released, and the land was to lie fallow in the same condition as in the Sabbatical year. How far the Year of Jubilee was observed is a subject of dispute among critics. By the Jewish commentators it is generally held to have been kept until the destruction of Solomon's Temple.

Synagogue worship, as distinguished from that of the Temple, had its origin during the Babylonish captivity, when necessarily the worship in the Temple was in abeyance, and subsequently became "the characteristic institution of the later phase of Judaism." After the revolt of the Jews under the Maccabees, local synagogues established in almost every town or large village became general; and there is little doubt that the synagogue as a Jewish institution, by the systematic reading of the Law and the external ordinances which conserved it, united with the synagogue

parochial system, acted as a powerful factor in preserving the Jews as a peculiar people, and restraining them from falling again into idolatry.

Synagogues were built usually on the highest ground of the town where they were erected, and were so constructed that the worshippers, as they entered and as they prayed, looked in the direction of Jerusalem. At the eastern end, which the people faced, stood the holy ark or box containing the roll of the Pentateuch. Near to the ark were the chief seats, for which the Scribes and Pharisees strove, situated immediately before the raised platform placed in front of the ark, where the reader or expounder of the Law stood or sat. Seats for men and women, who were seated apart, ran around each side of the building, a partition five or six feet in height separating the two sexes. The constitution of the synagogue was congregational, not priestly; its officials were chosen by the congregation, and their position was not hereditary. The principal officers were a college of elders (Luke vii. 3), presided over by one called "the chief of the synagogue" (Luke viii. 41); the Sheliach, who acted as officiating minister, delegate of the congregation, and the chief reader of the prayers; the Chazzan, or "minister" (Luke iv. 20), who held an office corresponding to the deacon or sub-deacon in the Christian Church. The Sheliach, with the chapter of rabbis, called also the "rulers of the synagogue," possessed the power of excommunicating or "putting out of the synagogue" any unrepentant transgressor of the law, or violator of religion or morals.

The worship of the synagogue, which to a

certain extent was based on the liturgical service of the Temple, consisted of the reading of the Law of Moses, read in regular order each Sabbath, so that it was gone through once each year. The prophetic writings were read in a similar manner as the Second Lesson. An exposition or sermon followed, taken from one of the lessons, delivered by one of the rulers of the synagogue, or by some person sanctioned by them. Certain set forms of prayer were used, among them prayers for the dead. The service closed with benediction. The Law was also read on the afternoon of the Sabbath, and on Mondays and Thursdays. It was customary among the Jews to conclude the Sabbath by a feast in the synagogue, when a cup of wine, over which a special blessing had been asked, was handed round and partaken of by those present.

A brief allusion should be made to the Great Synagogue. This, according to Rabbinical tradition, consisted of one hundred and twenty members, appointed by the Jews after their return from the Captivity in Babylon to reorganise the religion of the people. Under the presidency of Ezra, they completed the canon of the Old Testament by the collection of the sacred writings of earlier times, and those contemporary, and instituted the Feast of Purim, previously referred to (p. 88). They also organised the ritual of the synagogue.

Vows and Fasting were both intimately connected with the devotional life of the Jews.

Fasting entered largely into Jewish religious life, both national and individual. Although by the

Law one fast only was appointed, that on the great Day of Atonement, it is evident from the reference made by the prophet Zechariah (vii. 1-7, and viii. 19) that the Jews during the Babylonian Captivity kept four fasts each year, in the fourth, fifth, seventh, and tenth months. In severer cases of fasting sackcloth was worn, and the head strewn with ashes. Frequently the hair was offered and devoted as a sacrifice, and wine was abstained from.

Conspicuous among those who consecrated themselves to God by a vow were the Nazarites, or more correctly, Nazirites. These, who might be of either sex, set themselves apart, either for a limited period, "Nazarite of days," or for life—as Samson, the prophet Samuel, and St John the Baptist. During the time of his vow the Nazarite "was bound to abstain from wine, grapes, with every production of the vine, and from all kinds of intoxicating drink. He was forbidden to cut the hair of his head, or to approach any dead body, even that of his nearest relation." If the period of his vow was limited, on his return to customary life "he was brought to the door of the Tabernacle and was required to offer a he lamb for a burnt-offering, a ewe lamb for a sin-offering, and a ram for a peace-offering, with the usual accompaniments of peace-offerings, and of the offerings made at the consecration of priests," with some other ceremonies, including the cutting off of his hair, which had grown during the time of the observation of his vow. The Rechabites, the descendants of Rechab and Jehonadab, were characterised by the same ascetic life as that of the Nazarites. They

drank no wine, built no houses, neither planted vineyards nor cultivated the land, but pursued a nomadic life.

Special stress was laid upon the purity both of the body and spirit of man in Jewish life and ritual. Regarding themselves, as set forth in the Book of Deuteronomy, as a people consecrated to God, as a nation of priests to God, and as the particular subjects and children of Jehovah, the Jews had continually before them the ideal standard, "Holy shall ye be, for Holy am I." Hence their scrupulous care to observe the precepts laid down in the Law for avoidance of ceremonial uncleanness. Elaborate regulations were in force, too extensive to discuss in the narrow limits of our present work, for purification from every kind of defilement, both external and moral. The choice of animals that might be eaten was restricted to those denominated "clean," as ruminants, finny and scaly fish, and locusts; while other animals, as the camel, the hare, swine, and certain kinds of fish were prohibited as "unclean." Special regulations were made for the slaying of animals, so that the blood should be entirely drained from the flesh: the eating of blood, in which the life was supposed to consist, being most strictly prohibited.

Circumcision was practised among the Hebrews, and is a rite retained among the Jews of the present day. It was not exclusively Israelitish, having been practised by the Egyptians and other nations, but it received a peculiar significance as the sign of the reception of the individual into the Covenant of God, made by Jehovah with the patriarch Abraham. Every male child was by the Law to be

circumcised the eighth day after birth, and became by that fact a member of the Jewish nation.

Precise and minute details are given in the Mosaic law for the regulation of the marriage state, and the safeguards for its purity and due observance. The degrees of relationship within which marriage was permitted or prohibited were strictly defined. Marriage with two sisters at the same time was prohibited; but by the Levirate law, so named from the Latin *levir*, "brother-in-law," an exception was made in the case of a man dying without issue, when it became the duty for his brothers in succession to marry the widow. The reason for this custom was to prevent the hereditary descent to the right to property to become extinct. Polygamy was practised by the Hebrews, but the tendency of the Mosaic law is rather to regulate and restrict this usage than to encourage it. The custom of polygamy appears during the Babylonian Captivity to have died out, and though still practised in a limited degree afterwards, as in the case of Herod the Great, who had nine wives, it never regained its former use. Jesus Christ and His Apostles "re-established the integrity and sanctity of the marriage bond by the confirmation of the original charter of marriage" (Matt. xix. 4, 5), and restricted divorce, which had become much abused, to unchastity, prohibiting re-marriage by persons guilty of adultery. To so great a degree had the facilities grown for divorce on the part of the husband, that, at the time of Christ, the husband could divorce his wife for so trifling a cause as her burning the food she was preparing for the daily meal. Considerable diversity of opinion existed

among the Jewish rabbis respecting the grounds on which divorce should be permitted—notably those of the school of the learned doctor of the law, Shammai, which sought to limit this power to moral delinquency on the part of the woman ; and that of the school of Hillel, which allowed divorce to be granted for such minor faults as that mentioned above. In divorcing a wife the husband gave her a “bill of divorcement,” stating the grounds of divorce, pronounced in the presence of a Levite and competent witnesses.

Marriage among the Jews was preceded by a formal ceremony of betrothal, “undertaken by a friend or legal representative on the part of the bridegroom, and by the parents on behalf of the bride . . . confirmed by oaths and accompanied with presents to the bride.” The act of betrothal was celebrated by a feast, and among modern Jews the gift of a ring is included in the ceremony. Marriages were celebrated in former times at the house of the bride ; at the present day they can take place also at the synagogue. “Ten adult persons must be present. A canopy (chupah) of silk or velvet, about two yards square, is erected in the middle of the synagogue, supported by four long poles ; under it the bride and bridegroom are led by their friends. The Rabbi takes a glass of wine, pronounces an appropriate wedding blessing, and gives the wine to the bride and bridegroom, who taste it, and then the bridegroom, putting a ring on the bride’s finger, says in Hebrew : ‘Behold thou art betrothed to me with this ring, according to the rites of Moses and Israel.’ The marriage contract (in Aramaic and

English, a translation in English being written on the reverse of the marriage contract) is read aloud by the Rabbi, after which the Reader, taking another glass of wine, pronounces a blessing, and hands the wine to the bride and bridegroom, who taste it. An empty glass is then laid on the floor, the bridegroom stamps on it, and breaks it, all present cry out, 'Mezal Tov' (Good Luck), and the ceremony is concluded."

It is beyond the range of the present book to trace the religious growth of the Jews, or to enter into a critical examination of the sacred writings of the Hebrews. Brief reference may, however, be made to the Septuagint and the Talmud.

The Septuagint, or the "Version of the Seventy," called also the "Alexandrine Version," is the oldest Greek version of the Old Testament. It derives its name either from the fact of its having received the approval and sanction of the Jewish Sanhedrin—a supreme Council of the Jews, exercising judicial powers, except, later, that of death, and composed of the high priest, chief priests, scribes, and other distinguished members—or from the tradition that it was translated by seventy men by order of Ptolemy Philadelphus, King of Egypt, the earlier part of the third century B.C. It is, however, more probable, as held by modern critics, that the translation was a work of considerable time, and executed at separate periods, the Pentateuch being first rendered into Greek, and the other books subsequently translated. There are three principal MSS. extant—the Codex Sinaiticus, parts of which are wanting, and supposed to be of the fourth century A.D., preserved in the Library at

St Petersburg; the Codex Vaticanus, fourth century A.D., in the Vatican Library at Rome; and the Codex Alexandrianus, fifth century A.D., kept at the British Museum. These are written in the usual uncial Greek letters. There remains to be noticed the Samaritan Pentateuch, a recension of the Hebrew text of the Mosaic Law. A copy of this was discovered in 1616 by Pietro della Valle; subsequently others were found, the most important being that brought from Nablous by Mr Grove in 1861. The Samaritan version is generally much inferior to that of the Hebrew. The earliest date assigned to these MSS. yet discovered is the tenth century A.D.

Next to the Old Testament, the Talmud is held in high veneration. As its name (Doctrine) implies in Chaldaic it is an exposition of the teaching of the Jewish law, including, beside the Hebrew text of the Old Testament, commentaries on the ceremonial and legal regulations laid down in the Pentateuch. It embodies the Oral Law, supposed by the Jews to have been given by Moses, in addition to the Written Law to Joshua, as related in the Mishna: "Moses received the (oral) law from Sinai and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the men of the Great Synagogue." The Talmud is composed of two parts called the Mishna or "Second Law," and the Gemara or "Supplement," respectively.

The Mishna contains a compendium of the whole ritual law, and was reduced in writing to its present form by a learned Rabbi, Jehudah the Holy, about the second century A.D.

The Gemara is a commentary on the Mishna, and elucidates passages and readings requiring fuller or clearer explanation. There are two Gemaras—the “Jerusalem,” the older of the two, and the “Babylonian,” much fuller in its contents. The remaining divisions of the Talmud are the Halaka, the doctrinal and logical portion, the Hagada, the rhetorical or imaginative part, and Kabala, the mystical part, including theosophy and magic. Respecting the last-mentioned, which had its origin among the Jewish Rabbis in the twelfth century, and was supposed to have been a revelation to Moses on Mount Sinai, and transmitted by oral tradition; “it regards God as a Being above everything, even above thinking or being. He is called En Soph, ‘without end,’ or ‘boundless,’ and is absolute and incomprehensible.” The world was created by the agency of ten intelligences, or Sephiroth, from one of whom, eternally existent in the En Soph, there emanated nine others one from the other, acting in three groups of three each upon the world of intellect, soul, and matter. “These Sephiroths created the lower world, everything in which has its prototype in the upper world; they uphold it, and convey to it the Divine mercies through twelve channels. . . . All human souls pre-exist, and must become incarnated in human bodies and undergo probation. If they remain pure, they reascend to the world of the Sephiroth; but if not, they must inhabit bodies again and again until they are purified. The redemption of Israel cannot take place till all the pre-existent souls have been born on earth, and been purified. The soul of the Messiah is to be

the last born 'at the end of days.'” This science consists also in the correct understanding of the combination of certain words, letters, and numbers which are supposed to embody some occult meaning, especially in the case of the law, even the accents of the words being significant.

An Aramaic Commentary on the Pentateuch, supposed to be the work of Rabbi Simon ben Yochi, contains also separate treatises on occult subjects. It was regarded by the Kabalists as their Bible.

A few words in conclusion must be said on some of the sects which grew out of Judaism. The Essenes were distinguished for their purity and strictness of life, in which, from the account given of them by Josephus, they appear to have united a spiritual knowledge of the Divine Law with the ascetic virtues characteristic of the Pythagoreans and the Stoics. They lived in community, and regulated their life in an analogous manner to that of a monastic order. The poor were specially cared for, and the outward life of the members of the sect was characterised by self-denial, abstinence, and agricultural labour. Commerce was prohibited, as were also war and slavery. The Sabbath was rigorously observed. The origin of the sect is unknown, probably it took its rise during the Maccabæan age, and disappeared after the siege of Jerusalem when the Jews were dispersed.

Another sect was that of the Karaites, founded about the middle of the eighth century by Anan ben David. As their name, Karaim, “readers or observers of the Written Law,” implies, they rejected oral tradition, the doctrine and traditions

of the Talmud, and everything contrary to, or superadded to the Law of Moses, adhering closely to the text and letter of the Old Testament. In consequence of such views they were persecuted by the orthodox Jews. The sect still exists in small numbers in Poland, the Crimea, Constantinople, and some other places in the East. Another sect which came into existence the first century A.D. was that of the Therapeutæ. These were devotees, who lived in solitude, and gave themselves up to religious contemplation. They had much in common with the Essenes.

The Samaritans, as a sect, are worthy of notice, both on account of their antiquity and the bitter hostility between them and the Jews. The Samaritans—who still, to the number of some 200, exist at Nablous, the ancient Shechem—were the descendants of the mixed people who inhabited the district between Judea and Galilee, composed in part of the tribes of Ephraim and Manasseh, left behind by Essar-haddon, King of Assyria, and the Assyrian colonists from Babylon, Cuthah, Ava, Hamath, and Sepharvaim. Frustrated in their desire to participate in the rebuilding of the Temple at Jerusalem, when the Jews returned from captivity, they became the open enemies of the Jews and were strenuous in their endeavours to hinder their labours. This hatred became so intensified and inveterate, that the “Jews had no dealings with the Samaritans.” A temple was erected by them on Mount Gerizim, close to Shechem, consecrated by so many incidents in the history of the Israelitish nation. There they sacrificed a pass-over, and directed their worship towards the moun-

tain, even after the destruction of the temple upon it by John Hyrcanus, 129 B.C. The Samaritans accept only the Pentateuch, a copy of which they possess, and claim to be of greater antiquity and authority than any in the hands of the Jews. They believe that Mount Gerizim was the abode of Jehovah on earth, that Moses was the one messenger and prophet of God, in the existence of angels, in a resurrection and future reward and punishment for the good and wicked, and in a coming Messiah, the "Restorer," who will establish the Tabernacle on Mount Gerizim. The Samaritans continue to observe the Passover, the Fast of Atonement, and other fasts, and also the Year of Jubilee.

The modern Jews have preserved with remarkable tenacity the rites and ceremonies of their ancient religion, modified necessarily by the destruction of the Temple at Jerusalem and the consequent suspension of the sacrifices, and circumstances consequent upon their exile in foreign lands. A short description of some modern Jewish religions and social customs and usages will conclude this section of our subject.

The synagogue, or "Schul," otherwise known in documents as Beth Haknesseth, or "House of Assembly," is divided into two parts for male and female worshippers respectively. The women sit in a gallery, the men on benches on the ground floor. The Ark, containing the Pentateuch, written on vellum, some two feet in width, each end being fastened to a roller, is placed at the East end of the building. The Reader stands on a raised platform, and around

him sit the officers and principal members of the congregation. Four services are held on the Sabbath—one at sunset on Friday night, another about 8.30 on Saturday morning, one during the afternoon, and the last on the Sabbath evening. The principal ceremony is the reading of the Law, prayers and hymns, some music, and a lecture or sermon form the rest of the service. Services are held in the synagogue on Tuesdays and Thursdays, besides the usual Sabbath and Festival services.

During service each male keeps his head covered with his hat, and stands when praying, except on the Day of Atonement and the first two days of the New Year. A particular kind of fringed scarf, called *Talith*, is worn. *Phylacteries*, or "*Tephilin*," are worn on the forehead and the left arm during the recital of morning prayers or in religious meditation, except on the Sabbath and on festivals. They consist of four strips of parchment, on which are written in Hebrew four passages of Scripture, viz., Exodus xiii. 2-10, 11-17, Deuteronomy vi. 4-9, 13-23. These strips, one inch in width and eight inches in length, are rolled up and placed in a square box of parchment or black calfskin. A leather thong, about two yards long, fastened to the lid of the box, is used for securing the phylacteries to the forehead and arm. It is compulsory on every Jewish boy above the age of thirteen to wear the phylacteries.

In England the chief government of the synagogues, which individually, except in certain cases, manage their own affairs as distinct communities, is centred in the Chief Rabbi and three members

distinguished for their learning and piety. These are nominated by the Chief Rabbi, and are elected by the vote of the synagogues. The Chief Rabbi and his colleagues constitute the Beth Din, or "Court of Judgment," a survival of the tribunals instituted by Moses at the instigation of Jethro, his father-in-law, for the settlement of disputes. Here "religious and ritual questions are settled, dietary laws explained, the slayers of meat (shochet) examined (as to their qualifications), and butchers licensed. The supervisors of the Passover bread are appointed, and any case, from debt to breach of promise, from assault to libel and slander, is adjudicated upon." Indeed "anything and everything lies in the jurisdiction of this court, provided that it be not criminal."

The Sabbath is rigorously observed by modern Jews who are strict religionists. By those who are less precise, the day, after attendance at the synagogue service, is spent in recreations of various kinds. An interesting ceremony is in use on the eve of the Sabbath, when in each pious Jewish family at the evening meal "the children ask their father's blessing, and all join in a Sabbath hymn, referring to the ministering angels, who are believed to visit and remain in the dwelling throughout the Sabbath. After this a part of the thirty-first chapter of Proverbs is read as a lesson to the female portion of the family. The Sabbath is then consecrated by blessing the specially prepared bread and wine. Two oblong loaves of fine flour are baked by the mistress and placed on the table to commemorate the double portion of manna gathered in the Wilderness on Fridays for the Sabbaths. One of the

loaves is then distributed by the master with a blessing."

Among the Fasts and Feasts which are kept more or less strictly, are those of the New Moons, the New Year (observed the first month, Tisri, of the civil year, and followed by ten days of repentance and confession), the Day of Atonement, the Feast of Tabernacles, the Passover, and Pentecost, on the last of which the synagogues and dwelling-houses are decorated with flowers, commemorative of the fact that the Law was given to the Children of Israel in the Desert.

The Passover is kept up with many interesting observances. On the Sabbath which falls immediately before it, and called the Great Sabbath, the laws, etc., which regulate the observance of the Feast, are usually expounded by the Rabbi. No fermented bread or wine is permitted to be eaten or drunk during the eight days of the Passover. Large thin round wheaten biscuits or cakes are specially prepared and baked under the supervision of the Chief Rabbi and certain officials, who exercise the keenest vigilance that nothing is present of a fermented nature. Each room in the house is carefully searched on Passover Eve, to discover if there be anything leavened; and all residences are carefully cleansed. On the evening of the first day the Passover is kept by every family in the following manner:—"Certain cakes called 'Motsos,' a shankbone of lamb, an egg roasted in hot ashes, some lettuce and other herbs, some salt water or vinegar (in memory of the Red Sea), and some almonds, apples, etc. (mixed up with lime, to commemorate the bricks and

mortar of Egypt), are placed on the table. Everyone at table (including every Jewish servant) drinks four glasses or cups of wine, and special blessings are said with each. Each article of food is distributed with special reference to the events commemorated, as 'This is the bread of affliction which our ancestors ate in the land of Egypt.' A cup of wine is set for the prophet Elijah (or Elias), who is always expected to appear as the forerunner of the Messiah. After filling the last cup of wine, the Hallel is repeated, together with an account of the mighty deeds, at midnight and on the days of Passover. After the fourth cup of wine, the Paschal hymn is sung with great joy, including frequent repetitions and variations of such phrases as 'The Illustrious One builds His house soon,' with many names of God. . . . The next evening is spent in a similar way. Special portions of Scripture are read at the public services, with Rabbinical and Kabbalistic poems." Much interesting information connected with the observance of the Passover may be obtained from the "Revised Hagada," translated, edited and annotated by the Rev. A. A. Green, Minister of the Hampstead Synagogue.

A Jewish male child assumes the Talith at an early age, and, when thirteen years old, is presumed to enter upon his religious duties and to wear the phylacteries, mentioned previously. He is then called "Bar Mitsvah," or "a son of commandment."

On setting up a house, a devout Jew places on the right-hand side of the door-post a metal case or glass tube containing inside a strip of vellum,

on which is written the passages in Deuteronomy vi. 4-9 and xi. 13-21, relating to the establishment of a house in the fear of Jehovah. Outside the case is inscribed "Shaddai," one of the names of God.

Besides the Orthodox Jews, there are congregations of "Reform" Jews in Upper Berkeley Street, London, Manchester and Bradford. There are, also, in London a large number of German and Polish Jews, the Ashkenazim; and, less numerous, Spanish and Portuguese Jews, the Sephardim. Each of these sections has its Chief Rabbi. The Ashkenazim and Sephardim differ slightly in ritual and in their pronunciation of Hebrew. There also exists a body of Jews at Bombay, called the Beni Israel, who speak Marathi, and claim to be descended from the passengers of a vessel wrecked on the coast some thousand years ago. They intermarry among themselves, are strict observers of the Sabbath and the requirements of the Mosaic Law.

In Great Britain the Jews have some special enactments connected with the registration of their marriages, modifications of the Factory Acts to suit their Sabbath, etc. The Jewish Board of Deputies watches over Jewish interests affected by legislation, while the Jewish Board of Guardians provides for indigent Jews. The Jews also support various charities, including a large orphan asylum at West Norwood. There are several large Jewish elementary schools, the chief being the Jews' Free School, Bell Lane, Spitalfields.

The interests of the foreign Jews, who have suffered in more recent years from the anti-

Semitic movement, or "Judenhetze," are advocated by various societies, as the "Alliance Israelite" of Paris, the Anglo-Jewish Association of London, and similar societies in Germany and Austria.

The following figures show the distribution of the Jews throughout the world. Out of a total of 9,000,000 Jews, 5,000,000 are found in Russia, 1,500,000 are in Eastern Europe, 1,000,000 in Western Europe, 1,000,000 in America, 200,000 in North Africa, and 70,000 in Palestine. In Great Britain there are 101,000 Jews, of whom 64,280 live in London, 33,070 in the provinces, 2,060 in Scotland, and 1,779 in Ireland. Of these, British-born number 20 per cent. ; German, 7 per cent. ; Dutch, 5 per cent. ; Russo-Polish, 58 per cent. ; and others, 10 per cent.

THE CHRISTIAN RELIGION

THE CHURCH OF THE APOSTOLIC AGE

AT the time of the death of Jesus Christ, there existed very little of the nature of a definite Church with formal and settled doctrines or fixed organisation. The two sacraments of Holy Baptism and the Lord's Supper, or Holy Eucharist, were the only ordinances commanded by our Lord to be observed by His followers, and in the Gospels there is no trace of any directions given by Christ to His disciples for the founding of a Church. As recorded by St Luke (xxiv. 47), Jesus declares after His resurrection, on one occasion of His appearing to His disciples, "that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem," and He commands them to tarry in the city of Jerusalem to wait for the bestowal of the Holy Ghost, promised after His Ascension. Christ commissions them also (St Matt. xxviii. 19-20) "to teach all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost," adding the promise of His continual presence. It is highly probable that during the forty days between the Resurrection and the Ascension, certain general directions were given by Christ to His Apostles respecting the Church of the Future, but what these instructions may

have been it is impossible, in the absence of any evidence, now to conjecture, still less to dogmatise upon.

The day of Pentecost has been justly called "the birthday of the Christian Church," for it was on that day the Holy Ghost descended with His miraculous powers upon the Apostles and disciples assembled together, and bestowed the divine gift promised by Christ to the infant Church. These, with some 3000 new converts, formed the first Church, and, according to the narrative given in the Acts of the Apostles (ii. 42-47), "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of (the) bread and prayers . . . and they that believed had all things common."

The essentials of Church fellowship and communion are here indicated in the succinct account by St Luke, viz., Baptism, Apostolic doctrine, Fellowship with the Apostles, the Holy Communion, and Public Worship. Additional light is thrown on the constitution of the Early Christian Church by St Paul, in the fourth chapter, v. 3-6, of his Epistle addressed to Ephesians. At this early period the Church was "a body of baptised men and women who believed in Jesus as the Christ, and in the revelation made by Him; who were united by having the same faith, hope, and animating spirit of love, the same Sacraments, and the same invisible Head." That community of goods was a voluntary practice, and not compulsory among the members of this Christian community, is seen from the declaration of St Peter to Ananias (Acts v. 4).

The increase of the Church necessitated its members meeting in different places, yet still maintaining their essential unity, and each group presided over apparently by an Apostle. After a short time the number of disciples so multiplied (Acts vi. 1) that it became requisite to appoint assistants to the Apostles to relieve them of the burden of daily distributing the common fund. Seven Deacons were elected by the general voice of the Church, and their appointment to their office was confirmed by the laying on of the hands of the Apostles.

About seven years later, 44 A.D., there appears another order of Church officer—the Presbyters or Elders appointed to assist St James, presiding over the Church at Jerusalem. These Presbyters, who conducted public worship in each congregation by Apostolic authority, are called by St Paul, in his Epistles, both Bishops and Presbyters. Somewhat later, an order, intermediate between Apostle and Presbyter, although not designated by a special title, represented by James of Jerusalem, Timothy and Titus, arose in the Church. These higher Presbyters acted as Apostolic Delegates to churches which the Apostles themselves were unable to superintend, or desired to communicate with by their means. The death of the Apostles necessarily, by degrees, caused the multiplication of the Apostolic Delegates, so that by the time of the death of St John at the end of the first century, in every country and town of considerable size these superintendent Bishops or Presbyters, who are addressed as “Angels” of the Churches by St John (Rev. ii. and iii.), are

found to be existent, and exercising a quasi-Apostolic authority.

In the succeeding century the title of Bishop is found to be applied to the superintendent Bishops exclusively, and the title of Presbyter restricted to those who previously had borne the name of Bishops or Presbyters. It is thus seen that in the second century there were existent in the Church the three orders of Bishops, Presbyters or Priests, and Deacons. The Bishops exercised authority over certain churches or groups of churches, and had the power of ordination.

It was during the Apostolic Age of the Church that the Gentiles were included in the scope of the Christian religion by the admission of the Samaritan converts (gained by the preaching of St Philip) by baptism into the Church, and by the agreement of the Church at Jerusalem, on hearing St Peter's recital of the vision of Cornelius, to the reception of Gentile believers. It was, however, chiefly by the missionary journeys of St Paul that the Church made its great advances among the chief cities of Asia Minor and Greece, and subsequently by the preaching of the Apostle at Rome, spread the knowledge of the new religion among men of varied classes and nationalities.

The name "Christian," as applied to the followers of Jesus Christ, had its origin at Antioch (Acts xi. 26), where the first Church was planted among the Gentiles, and was used in ridicule or contempt by the versatile and witty inhabitants of that city. The early Christians were designated among themselves as "Brethren," "Disciples," "Believers," and "Saints."

The Apostolic age of the Church was remarkable for its fervour, deep spiritual feeling, self-denial, unselfishness, unworldliness, earnest missionary spirit, and sincere love for its Head and Founder. That there should be weak and inconsistent members among the Christian society was only to be expected, and St Paul notices and rebukes such erring brethren; but the fact still remains that in an age of general laxity of morals,—of unbelief on the one hand, and gross superstition on the other,—the Church of the Apostolic Age maintained its purity in a remarkable manner, not attained to in any subsequent period of the history of the Church.

THE CHURCH OF THE FIRST SIX CENTURIES

By this designation, it is sought to comprise that period in the history of the Church from the death of St John, the last of the Apostolic College, *c.* 100 A.D., to the accession of Pope Gregory the Great, Bishop of Rome, 590 A.D. This period includes within it the four General Councils of Nicæa, 325; of Constantinople, 381; of Ephesus, 431; and that of Chalcedon, 451 A.D. These four General Councils are generally acknowledged by the majority of Christian Churches.

The great impulse which extended the borders of the Church at the day of Pentecost, continued down to the conversion of Constantine the Great. During this time the religion of Christ, as we find by the testimony of the Early Fathers and others, had been carried to all the other known nations of the world, fulfilling literally the words “their sound

is gone out into all lands, and their words unto the ends of the world."

The progress of the new Church was checked from time to time, only, however, to spread with increased rapidity and revive with renewed energy, by the persecutions from which it suffered under the Roman emperors. Two of these persecutions took place during the first century, that under Nero, 64 A.D., in which SS. Peter and Paul are traditionally said to have been martyred, and that under Domitian, 95 A.D. In 106 A.D., there was a persecution under Trajan of the Christians, St Ignatius being one of its victims. There were other persecutions under Marcus Aurelius, 166 A.D., when Polycarp perished; under Severus, 202 A.D., in which St Irenæus was martyred; under Maximin, 235 A.D.; under Decius, 249 A.D.; under Æmilianus, 257 A.D.; under Tacitus, 275 A.D.; and the last under Diocletian and Maximian, 302 A.D.

During these persecutions the Christians underwent the cruelest and almost incredible sufferings in professing their faith. By their courage and consistency the Church was purified and strengthened, and the dictum *sanguis Martyrum semen Ecclesiae* was verified by the continued extension of the Church.

We have seen how at the end of the first century the principle of episcopacy was established by the existence of the three Orders of Bishops, Presbyters or Priests, and Deacons. In the Epistles of Ignatius, Bishop of Antioch (martyred 107 A.D.), written to various Churches, he exhorts them to abide in obedience to the ministry God had appointed, "the Bishops, Priests, and Deacons, without which three

orders there is no Church" ; indicating that these three classes of Church officials were recognised as constituting the ministry of the Church. In respect to each other the bishops were on an equality whatever the size of their sees. Owing to the extension of the Church, there arose gradually differences of rank although not of order. First there were the bishops presiding over the Churches in a city, and the villages associated with it. Next above, in rank, were the Metropolitans or Archbishops in the Provinces or civil divisions of the Roman Empire. Third and highest in ecclesiastical status, were the Patriarchs or Exarchs, who exercised authority over the Dioceses, or the largest civil divisions.

By the beginning of the third century, the clergy were regarded as a distinct order, admission to which was by episcopal ordination. At this period the minor orders were also in existence, viz. : those of Subdeacon, Exorcist, Reader, and Door-keeper, or *ostiarius*. Those who entered these minor orders were not ordained but admitted to their respective functions by the imposition of hands.

The constitution of the Church for at least the first three centuries was based on the autonomy so characteristic of Grecian civic life. It is important to remember that the Gospel was first preached by Greek-speaking Jews, that the earliest writings of the Christian Church are in Greek, including the Epistles and Gospels. (The theory that St Matthew's Gospel was originally written in Hebrew is not satisfactorily established.) The majority of the Churches were composed of Grecian members, Greek thought and civil polity exercised their influ-

ence on the constitution of the Early Christian Church, and we are, therefore, not surprised to find that while each Church held the same creed, the same orders of the ministry, the same sacraments and rites with other Churches, and was united in the closest fellowship with them, it formed an independent congregation governed by its own officials. Hence, in the famous dispute respecting the mode of observing Easter Day, the Asiatic Churches maintained the Eastern use in opposition to the Western Churches. Agreeably to this autonomy, the people chose their own clergy, or accepted those nominated by the bishop, and even had the right of electing bishops by popular suffrage, as in the case of Cyprian to the see of Carthage. The only authority the Churches of the earlier period recognised as having a right to control their individual action, was that of an Œcumenical or General Council, at which delegates from each group of Churches were present to represent the interests of their fellow-members.

During this period there is no acknowledgment of the Church or see of Rome as Supreme Head of the other Churches, or as possessing the right to dictate its decrees to all Christendom. Indeed, so late as 588 A.D., the assumption of the title of Œcumenical or Universal Patriarch by John, Bishop of Constantinople, was fiercely and emphatically denounced by Gregory the Great, himself Bishop of Rome. The Church of Rome, being traditionally supposed to have been founded by St Paul, and as having St Peter as its first Bishop, together with the circumstances that Rome was the old seat of the Empire, and the centre of

intercourse between Christians from all parts of the world, naturally gave the Roman see a position of honour among the Churches. In his great work, "Adversus Hæreses," Irenæus, Bishop of Lyons (second century), appeals to the "unbroken tradition secured in *every* see by a line of bishops reaching back to the Apostles," in support of his argument that the Church had been preserved from destruction by schisms and heresies by its episcopal organisation. He traces the succession of the Roman bishops from Apostolic times in illustration of his argument, and gives the Church of Rome precedence as being the chief centre of Apostolical tradition derived from SS. Peter and Paul, but appeals neither to the Church of Rome nor to its bishops, as possessing any official claim to regard by virtue of their position.

This honourable position of the Church of Rome as *primus inter pares* was accorded to it by the other Churches, but the attempt of certain of its bishops to go beyond this, was firmly and strenuously resisted, as in the case of Victor, the first Latin Bishop of Rome, in the controversy respecting Easter previously referred to (p. 115), but even in his attempt to force the Eastern Churches to yield to his authority by excommunication, he proceeded by means of synods, not by his own personal authority as Bishop of the Roman see.

The influence of the Roman Church and its Bishop, however, gradually increased. The Council of Sardica, which met 347 A.D., to condemn Arianism, by its canons established the law "that on an appeal to the Bishop of Rome, he might decide whether the judgment was to be reconsidered, and

appoint judges for the second hearing of the cause : he might even, if he thought fit, take the initiation, and delegate an ecclesiastic 'from his side' to institute a commission of inquiry." This right of appeal was confirmed by the law of Valentinian III., in 421 A.D. Innocent I., consequent on the capture of Rome (410) by Alaric the Goth, became in effect the chief representative of order and authority in the devastated city, and thus advanced the dignity and influence of the Bishop of Rome. Under somewhat similar circumstances, the statesmanlike conduct of Leo the Great, on the occasion of the invasion of Attila the Hun, still further augmented the growing power of the Western See. The unique position occupied by the Bishop of Rome by the peaceful succession of its bishops, in striking contrast to the dissensions that rent the sees of Alexandria, Antioch, and Constantinople, and the steady adherence of the Roman Church to the orthodox faith, naturally made the Roman Bishop the representative of the Catholic faith, to whom the disputants in the doctrinal controversies that convulsed the Eastern Churches, would naturally turn for support or arbitration, being uninfluenced by the jealousies and rivalries of the other sees. The authority of the Roman Bishop thus advanced and became more and more consolidated, "laying deep the groundwork for the Western spiritual monarchy of Rome," until in the person of Gregory the Great (590), the Bishop of Rome became virtually a temporal sovereign as well as a spiritual pontiff.

Owing to the influx of converts from heathenism after the Christian faith became recognised by the

State in the fourth century, and their influence upon the Church, various practices grew up, which are condemned by St Augustine. These include the multiplication of ceremonies, concerning which the writer referred to complains that they "were grown to such a number that the estate of Christian people was in worse case concerning that matter than were the Jews"; excessive veneration paid to saints; improper use of paintings or images; pilgrimages to the Holy Land, of which Helena, the mother of Constantine the Great, set the example. Against this fashion, Gregory of Nyssa, the brother of St Basil, and St Jerome wrote vigorously.

During the infancy of the Christian Church, when the great majority of the professors of the new Faith were poor, and exposed to the hostility of their heathen neighbours or the State, Christian worship was conducted in private houses, and sometimes, as at Rome, in the catacombs. As the Church increased and opportunity permitted, buildings were set apart and consecrated for divine service. During the interval of respite from persecution, between the death of Valerian and the persecution by Diocletian and Maximin (261-303 A.D.), the accession of many wealthy members facilitated the erection of more costly edifices, which were furnished with rich ornaments and with gold and silver plate, often of considerable value. Naturally, after the promulgation by Constantine the Great of the famous Edict of Milan (313 A.D.), which granted universal toleration in religion, and the conversion of that Emperor to Christianity, the churches of the Christians increased

in stateliness and wealth of ornamentation. The dress of the officiating clergy became more ornate, the music finer, especially under the care of Pope Gregory the Great, with an increase of ceremony and magnificence in worship. The Roman ordinal in its groundwork and distribution is the work of the Pontiff just named.

Although some of the old heathen temples were converted into churches, the general plan of the new Christian edifices was that of the Roman "Basilica," or Hall of Justice—viz., oblong in form and usually built East and West, the Sanctuary (Bema) being placed at the eastern end in the form of a semicircle, and raised above the level of the rest of the floor. In the middle of this part the civic judge was accustomed to sit, his seat in the new churches being replaced by the Holy Table or Altar, first constructed of wood and later (fourth century) of stone. The Sanctuary was set apart for the three higher orders of the clergy. The body of the building contained a broad middle part, the nave, where the great body of the Faithful sat. The nave was separated by a double row of pillars, which formed the aisles—the south aisle was assigned to male worshippers, the north to women. At the entrance of the church was the narthex, or porch, where the catechumens, penitents, and those under the care of the exorcists stood; beyond this, and separating it from the nave, were the "Beautiful Gates," immediately within which penitents, whose term of penance was nearly expired, worshipped. At the upper end of the nave, separated from the Bema by a curtain, was the Chancel or Choir, raised somewhat above the general level of the floor and railed

in, where the inferior orders of the clergy and the choristers sat ; within the Choir the pulpit was placed. It was customary to set apart a building, the Baptistery, for the administration of baptism. Lodgings for the clergy were generally provided in the court, which was set apart in front or around the church for such purpose.

Statues and pictures of Jesus Christ, or of the Saints, were not allowed in the ornamentation of the earlier churches, but a form of symbolism was in vogue to typify Christ, and the Holy Spirit, and certain Gospel truths. Thus our Lord was represented by the figure of a shepherd bearing a lamb on his shoulders ; the Holy Ghost, by a dove ; the Church, by a ship as the ark of salvation sailing heavenward ; regeneration by the water of baptism, by a fish (this also was used as a monogram of Jesus, the Saviour of mankind, represented by the letters of the Greek word *Ichthus*) ; Christian joy, by a lyre ; Christian hope, by an anchor, etc. The growing tendency to ornament the churches with pictures is seen by the promulgation of a canon of the Council of Elvira, in Spain (305 A.D.), forbidding pictures to be placed in the sacred edifices. The practice, however, grew, and pictures and images of Christ, and those of the Virgin Mary and the infant Jesus, were frequently set up ; and we find in the latter part of the sixth century, Leontius, Bishop of Neapolis, defending the worship of images as an incentive to holy contemplation, but not of adoration.

Having adopted the symbol of the Crucifixion for their badge, it is not surprising that with the most persevering boldness the early Christians

adopted the Cross on all occasions. "So far from being ashamed of it, so far from qualifying the reproach of it, they hoisted it as the standard under which they fought, and by which they would conquer." We therefore find that crosses, sculptured and carved in various shapes, became prominent objects of ornamentation in churches. Crucifixes were of later introduction, and were not authorised to be set up in churches until the Council of Constantinople, 691 A.D.

Churches were consecrated by a special service conducted by a bishop, setting them apart for divine use; and it became customary to place in a chest the Eucharist consecrated by the bishop, with a relic of some saint or martyr. This last imparted a peculiar sacredness to the newly-consecrated church, and its loss was considered a dire calamity, destroying the sanctity of the edifice. In the sixth and seventh century the veneration for relics had so increased, and such miraculous powers were ascribed to them, involving injury and even death to those who profanely touched them, that we find Pope Gregory the Great writing from Rome to the Empress, "that if the chains of St Paul would yield any of their precious iron to the file, which they often refused to do, this he would transmit to her," intimating that although the quantity contained in his present was small, it possessed inherent miraculous powers of no mean kind.

Burial in churches, and regarded as a special privilege, began as a regular usage about the beginning of the sixth century.

The celibacy of the clergy was another and im-

portant feature in Church life. Among Christians the earliest aspirants to the spiritual perfection supposed to be attainable through celibacy were not ecclesiastics as such, but hermits and anchorites, who sought to attain to a holy life by this means. Marriage of the clergy was not forbidden during the first three centuries. The rise and growing influence of monasticism, the consequent rivalry between the secular clergy and the monks, the trend of public opinion "of the innate sinfulness of all sexual intercourse as partaking of the inextinguishable impurity of matter," and the testimony such abstinence bore to the holiness of their order, led to the prohibition of marriage to the clergy. The Council of Elvira (305 A.D.) enjoined continence on all who served the altar. Among the Fathers of the Church, Ambrose, Bishop of Milan, Jerome, and Augustine, Bishop of Hippo, were strenuous advocates of clerical celibacy, and condemned Helvidius, Jovinian and Vigilantius, who, in the fourth century, impugned the popular sentiment. Popes Siricius, Innocent I. and Gregory the Great sought to enforce this law of the celibacy of the clergy by restrictions more or less severe, but it was not accepted without some tacit resistance. The subject led for some centuries to struggles between a part of the clergy with the bishops, and was not finally settled in the Roman Church until the time of Pope Gregory VII., who forbade absolutely the marriage of the clergy—a rule confirmed by the Council of Trent (1593).

Monasticism in connection with the Christian Church dates from the close of the third century

A.D. Retirement from the world and its business as conducive to religious meditation, had its origin in periods long anterior to the Christian era, and was practised by both Brahmans and Buddhists, as noticed in the first section of this little book. Among the Jews, the Essenes resident near the Dead Sea and the Therapeutæ in Egypt lived in such retirement. The influence of Gnosticism (p. 100) and Neo-Platonism in their doctrine of the antagonism between the body and the soul prepared the minds of Christians to attach a high value to an ascetic and contemplative life. The persecutions to which the Early Christian Church was subjected drove numbers of the Faithful to the deserts, where they practised their devotions in solitude. The first Christian hermit of whom there is any distinct record (that of St Jerome, who wrote his life) is Paul, a young man of Alexandria, who (251 A.D.) fled in the Decian persecution to the deserts of the Thebaid, where he is said to have lived for ninety years in religious retirement of the profoundest kind.

It is, however, with the name of St Anthony (b. 251 A.D.) that the foundation of the first Christian monasteries is associated. His influence became very great, and during the Maximian persecution he left his desert and ministered to his suffering fellow-Christians. At the conclusion of the persecution he returned to his solitude, only once emerging again during the time of the Arian disturbance at Alexandria, to support the Catholics by his advice and exhortations. So high was he in the public esteem that the Emperor Constantine and his sons invited

him, but unsuccessfully, to visit their courts. At the time of St Anthony's death (356 A.D.), when he was 105 years old, he left behind a community of followers, who resided with their teacher, the founder of the "cœnobitic" or social system, on the model of which the later monasteries were founded.

On the death of St Anthony, his disciple Pachomius founded a monastery on the island of Tabenna, in the Nile, consisting of a number of houses or cluster of cells near to each other. Each cell contained three monks or "syncelli," under the superintendence of a prior. The priors constituted the "cœnobium," a monastery or cluster of cells, the head of which was the abbot, called also "mandrite" or "hegumenos." The chief of the order, containing several monasteries, was the "Archimandrite," whose duty it was to visit from time to time the societies under his charge. Fifty years after the death of Pachomius the order thus founded numbered some 50,000 monks.

This system instituted by Pachomius rapidly spread in the East, where it continued to flourish until the rule of St Basil—of a stricter kind—was founded (375 A.D.). St Athanasius introduced the older rule into Italy; St Benedict in the sixth century corrected the irregularities which had characterised Western monasticism, and imposed the vows of poverty, obedience and chastity upon all the monks of his order. In connection with the establishment of the order of St Benedict, it should be noted that from the sixth to the ninth century the monasteries under this rule

became centres of industry, missionary effort and learning, and that it is to the monks, especially those of this order, that, in the disturbed political and social conditions of the period, the preservation of almost all the classic and other MSS. now in our possession is due.

Mention should be made of the monasteries of Nitria, famous in the history of the Church of Alexandria, founded by Ammon. The monks of this rule observed perpetual silence, except when taking part in the Church services.

About the beginning of the fifth century a new kind of monks, called "Stylites," or "Pillar Saints," came into existence. They took their name from Symeon, a Syrian, who for a period of thirty-seven years lived on a succession of pillars — whence his name, from the Greek *stylos*, a column. He obtained so great a reputation for sanctity, and the possession of the gift of prophecy and of working miracles, that at his death the possession of his body was contended for by the inhabitants of Antioch and the Emperor of the East, Leo I. On the death of Simon the hermit, Daniel, erecting a pillar at Anaplus, near the mouth of the Euxine, became the acknowledged successor of the Stylite. On the one occasion that he appeared at Constantinople in support of Acacius, the patriarch of that see, in his struggle with the Emperor Basiliscus in the Eutychian controversy, the influence of the hermit was sufficiently powerful to cause the flight of the recalcitrant emperor, and secure the restoration of his rival, Zeno.

The monks were indeed most important factors in the religious controversies of the fifth century,

as in the case of the Monophysite schism (p. 135), the long and obstinate continuance of which was due in great measure to their rivalry and violence.

Before concluding the growth of the Christian religion of the first six centuries, a period extending from the Apostolic ages to the accession of Gregory the Great, Bishop of Rome, with whom the Papacy may be said properly to commence, a few lines should be devoted to the rise and development of the worship of the Virgin Mary, and the invocation of martyrs and saints.

Prior to the Nestorian controversy, to which reference will be made later, the worship of the Virgin for the first five centuries was external to the Church, and regarded as heretical and savouring of Gnosticism. Nothing in the creeds, nor in the writings of the Fathers of the period named, can be found to imply or sanction the cultus of the Virgin. This worship had its origin in the apocryphal legends of her birth, current in the second and third centuries, and the circumstance that in the condemnation of Nestorius by the Council of Ephesus (431 A.D.), the insistence of the council on the divine nature of Christ, and the loose translation of *Theotokos*, "Mother of God," a title sanctioned by the council, the Virgin was invested with a sanctity she had not previously possessed. In the sixth century the Christian Church began to celebrate in her honour the festivals of the Purification, the Annunciation, and the Visitation, which are still retained in the Anglican Church. Other festivals, as the Birth of the Virgin, her Assumption, or death and reception in heaven, are observed in the Greek and

Roman Churches, the latter celebrating that of the Immaculate Conception, a doctrine which came into favour in the twelfth century, and was opposed by St Bernard. It was ordered to be observed as a festival by Pope Clement XI. (1708), but did not become an article of faith of the Roman Church until 1855.

Originally the title "Saint" was applied to every Christian, as indicative of all believers in Jesus Christ, and as implying separation from the world, and is used in this sense in the New Testament (cp. Philip i. 1, etc.). This idea was afterwards extended to those who had testified to their faith by martyrdom, or were conspicuous by the holiness of their lives. Special days for commemorating them—usually the anniversaries of their martyrdom—were set apart. This was the origin of ecclesiastical calendars. Later, the belief of the efficacy of the prayers of the saints gave rise to their invocation. It was, also, customary to include the names of popes, patriarchs, and other holy persons in the catalogue of saints to be mentioned in the prayers of the Church. Such names were inscribed on double tablets of ivory, metal, or other material, and were known by the name of "Diptyches."

We will now briefly refer to the chief doctrinal controversies which agitated the Church from the Apostolic Age to the seventh century.

The first was that of the Quartodeciman controversy, respecting the proper season for observing Easter Day, or the Paschal Feast. It arose originally in the time of Polycarp, Bishop of Smyrna, and Anicetus, Bishop of Rome, 160 A.D. The Roman Church, and the Churches of Jerusalem,

Palestine, and Cæsarea, commemorated the Passion and Resurrection of Christ on the days of the week on which they occurred, and kept Easter on the Sunday following the first full moon after the vernal equinox. The Eastern Churches, following the Jewish usage and that of St John, observed Easter on the fourteenth day of Nisan. The controversy was settled by permitting each party to continue its own custom. The controversy was revived later on, and became more acute. Victor, Bishop of Rome, championed the cause of the Churches opposed to the Judaic usage, while Polycrates, Bishop of Ephesus, espoused that of the Asiatic Churches. By the intervention of Irenæus, Bishop of Vienne in Gaul, the strife was appeased. The question was finally settled by the Council of Nicæa, 325 A.D., deciding in favour of the present method of observance.

In the early history of the Church there existed two classes of heretical opinion: one derived from the admixture of Christian doctrine with that of Judaism, the other a union of Christian truth with Oriental or Platonic philosophy. The tendency of each of these sets of opinions was to a denial of the doctrine of the Trinity, and of the supreme Godhead of Jesus Christ. From the churches of the speculative East proceeded most of the heresies connected with the above beliefs. In the Apostolic times two classes of heretics are named, Simon Magus, and the Nicolaitans, who are supposed to have attempted to combine Gnostic philosophy with the Gospel. The leading tenet in Gnosticism appears to have been that "the one Supreme Intelligence, dwelling in darkness unapproachable, gave existence

to a line of Æons, or heavenly spirits, who were all, more or less, partakers of His nature (*i.e.*, of a nature specifically the same), and included in His glory (Pleroma), though individually separate from the Sovereign Deity. Of the Æons, Christ, or the Logos, was the chief—an emanation from God therefore, but not God Himself; although dwelling in the Pleroma, the special habitation, and probably the Bosom of God.” Of the sects holding Gnostic views, or combining Gnostic ideas with Judaism or Christianity, were the Cerinthians, a first century sect, who believed that Jesus was a mere man, with whom at His baptism the Æon Christ was united during His life, and left Him at His death, returning to the Pleroma, a view similar to that of the Valentinians; the Nazarenes and Ebionites, who taught respectively that Jesus was united in some measure with the Divine, or was only a man; the Sabellians (third century), who denied the existence of three persons in the Trinity, and that God was incarnate in Christ, and the Marcionites, who maintained that the manhood of Christ was a mere phantasm. They practised the usual Church rites and ceremonies, but did not use wine in their celebration of the Eucharist: they kept Saturday as a fast day. In addition to those already named were the Encratites, an ascetic Gnostic sect, founded by Tatian, a convert of Justin Martyr; the Manicheans, an Oriental religious sect, whose author was Manes or Mani, a Persian (third century), who incorporated Zoroastrian dualism with Christian doctrine. His system spread widely through Asia, and reached Africa and Rome, and for a time St Augustine became a convert to its teachings.

The Monarchians were another Gnostic sect (second century). They denied the divinity of Christ, or regarded it as an emanation. Theodotus of Byzantium, who was excommunicated for his opinion by Victor, Bishop of Rome (200 A.D.), was its principal exponent. Another development of Monarchism, formulated by Paul of Samosata, Bishop of Antioch, arose in the third century. He denied the existence of Jesus Christ and the Holy Ghost as distinct persons, but regarded them as being powers or manifestations of God. A third form of Monarchism was advanced by Praxeas, against whom Tertullian wrote, after his condemnation by the Roman Church. His chief doctrine is that there was but one person in the Godhead, which was both Father and Son; the Father suffered in the person of Christ. Hence the adherents to this form of Monarchism were frequently called Patripassians.

The great controversy of the Early Christian Church was that raised by the doctrine advanced by Arius, a native of Antioch, and Presbyter of Alexandria, who held that there was once a period when the Son of God was not, and that He was created by God of a substance which once was not. While granting Christ all the Divine attributes, Arius denied that He was of one substance with the Father.

An Œcumenical General Council, that of Nicæa, was summoned (325 A.D.) by Constantine the Great; 118 bishops, chiefly from Asiatic and Egyptian sees, were present: the Bishop of Rome being represented by two Presbyters. This, the first General Council (not reckoning the Council at Jerusalem among the

General Councils), condemned Arianism, and established the Catholic belief of the Divinity of Christ in the Creed known commonly as the Nicene Creed, which declares that Jesus Christ is "Very God of Very God, begotten, not made, being *of one substance (homoousion)* with the Father." This Creed ended with the words, "And we believe in the Holy Ghost." The remaining clauses of the Creed, as now used, were added at the second General Council of Constantinople, 381 A.D., chiefly in condemnation of the Macedonian heresy, which denied the Deity of the Holy Ghost. At this Council of Nicæa, Athanasius, the great champion of the doctrines of the Holy Trinity, the Incarnation of Jesus Christ, and of the Divinity of the Holy Ghost, was present, and defended energetically the Catholic position.

The Arian controversy is of great interest to the intelligent student of the history of religious thought, for not only did it penetrate the whole Christian world and become the occasion of ecclesiastical and political strife of the most serious import, but it has also, under other names, been the fruitful source of modern religious controversy.

Reference having been made to the Nicene Creed, it may be convenient here to mention the origin of the other two Creeds of the Christian Church—the Apostles' Creed, and the Creed of St Athanasius. The former probably derived its name from its being the Creed of the Early Church at Rome, that Church being the only one in the West which could lay undeniable claim to an Apostle as its founder. It was the Creed taught to catechumens, to be recited on the profession of

their faith at baptism. The Athanasian Creed is not the composition of the valiant opponent of Arianism, although it sets forth and maintains the theological doctrines he emphasised. Its authorship is generally assigned to Hilary, Bishop of Arles (429 A.D.).

As St Athanasius was the great champion of orthodoxy against Arianism, so was St Augustine the vigorous opponent of the Donatists and Pelagianism. The Donatists were a fourth century sect, named after their founder, Donatus, Bishop of Casa Nigra, in Numidia. The leading doctrines of the Donatists were, that Jesus Christ was of the same substance as, but inferior to, the Father; that the Catholic Church was not infallible, but had erred and had become practically extinct in the time of Donatus, who was to become the restorer of its former purity. Rebaptism was imperative on all who joined the sect, which was characterised by its strictness. The Donatists were condemned at the Council of Arles (314 A.D.), and on their appeal to the Emperor Constantine, they were again condemned, and severe laws enacted against them. A branch of the Donatists, named "Circumcellions," who armed themselves with clubs called "Israels," roamed about the country and attacked the churches, clergy, houses, and persons of the Catholics, and committed acts of great violence and outrage. The Donatists were again condemned at the Council of Carthage (411 A.D.). The sect gradually died out.

The Pelagian controversy was of far more lasting influence. It originated in the fifth century from

the teaching of Pelagius, whose name is a Græcised form of the Cymric Morgan, "sea-begotten," a learned man of pure life, living under monastic discipline. Together with Cœlestius, he promulgated his opinions at Rome, in Africa, and Palestine. These tenets were: That Adam was created mortal, and would have died whether he had sinned or not. That the sin of Adam injured only himself, and not all mankind. That new-born infants are in the same state as Adam before he fell. That a man may be without sin and keep God's commandments if he will. These opinions were condemned at the Councils of Carthage and Milevis (both 416 A.D.), and finally condemned at the third Œcumenical or General Council at Ephesus (431 A.D.).

In the controversy which arose respecting Pelagianism, the principal writers against its doctrines were SS. Augustine and Jerome, and Fulgentius. In modern times "Pelagianism" has been used as the term to denote doctrinal teaching which ascribes the undue exaltation of man by his own unaided power to secure his own salvation, or minimises the effects of man's fall from his original state of purity.

A new sect, that of the Semi-Pelagians, arose from the former one during the same century, founded on the doctrine taught by Cassian, a monk of Constantinople. The Semi-Pelagians admitted the necessity of grace, but that it was not necessary to produce the beginnings of true repentance. That anyone could turn to God by his own unassisted effort, but that the aid of the Holy Spirit was requisite for perseverance and growth in grace.

Another of the great doctrinal disputes of the fifth century, was that associated with the name of Nestorius, Bishop of Constantinople. He maintained that the divine and human natures in Christ were not so united as to form one person, but had two persons in such sort that the child born of the Virgin Mary was not divine, but merely an ordinary human being, until the Divinity subsequently united itself to Him.

The doctrine of Nestorius was condemned at the third General Council at Ephesus (431 A.D.), and the Bishop was deposed from his see. The Nestorians became numerous and influential in Asia, and were active missionaries, extending their propaganda as far as India and China. A number of Nestorians still exist in Western Asia, a section of them are united to the Roman Church, but still use the Greek ritual. They have a patriarch of their own, nominated by the Pope, and are known, also, by the name of Chaldean Christians. A considerable number are resident in Persia, Syria, the Kurdish mountains, and other parts of the East. They have a married priesthood, but their patriarch and bishops are celibates. They differ from the Greek Church in recognising only three sacraments, those of baptism, the Eucharist, and ordination. Nestorians recognise the Bible as their rule of faith, practise fasting, but do not believe in confession or purgatory. Their liturgy, which was translated from Greek into Syriac in the sixth century, is still in use. A section of the Nestorians exist on the Malabar coast of India, and are known as the Disciples of St Thomas. Of late years a movement has

been on foot to bring the Nestorian Christians into communion with the Anglican Church.

The Monophysite or Eutychian controversy had its origin in the doctrines held by Eutyches, the Archimandrite of a convent of monks near Constantinople. He maintained that, after the Incarnation of Christ, the two natures, which were before distinct, became blended and confounded into one. The fourth Œcumenical or General Council, which was summoned at Chalcedon, 451 A.D., to consider the heresy, and at which 630 bishops were present, condemned Eutyches and Dioscurus, Bishop of Antioch, his powerful advocate and supporter, and formulated the doctrine that Jesus Christ is "One, not by conversion of the Godhead into flesh, but by taking of the manhood into God; One altogether, not by confusion of substance, but by unity of person; for as the reasonable soul and flesh is one man, so God and man is one Christ."

The followers of Eutyches were also called Monophysites, holding *one* nature in Christ. The sect gradually died out in the Roman Empire, but continued in Syria, Abyssinia, Armenia, and among the Copts of Egypt. Churches holding Monophysite views are still existent and numerous in the above countries; those of Syria are known as "Jacobites," from the name of their first bishop, Baradaëus of Tella, consecrated 541 A.D. They are under the chief rule of a patriarch, called Patriarch of Antioch. The Church of Abyssinia and the Coptic Church practise the rite of circumcision. The head of the latter Church is called "Abuna," and receives his appointment and consecration from the

Coptic Patriarch of Alexandria. A large part of the Bible and various other religious works are extant in the Coptic language.

The Armenian Church is under the protection of the Czar of Russia, and is practically a branch of the Greek Church.

The Monothelite controversy, although belonging to the seventh century, may be noticed in connection with the doctrinal disputes previously recorded. It had its origin in the heresy of Sergius, Patriarch of Constantinople, and Theodore, Bishop of Pharan, and is really but another form of Monophysitism. Sergius held that Christ had but *one will*, the Divine—which governed the human. At a Council held from 649 to 655 A.D., at the Lateran at Rome, under Pope Martin I., while condemning Monothelitism, the opposite doctrine of Dyothelism, or that of *two wills* in Christ, was affirmed. At the sixth General Council, held at Constantinople, 680-81 A.D., Monothelitism was formally condemned, and the doctrine promulgated that “these two natural wills are not contrary, but the human follows the Divine and Almighty will, not resisting or opposing it, but rather being subject to it.”

The Maronites, named from their founder, Maron, a saint of the fourth century, or from Maro, the head of a monastery in Mount Lebanon, seventh century, are the living representatives of the Monolithite doctrine at the present day. The Maronites, who were long an independent people, are now under the suzerainty of Turkey. Since the twelfth century, while holding their own peculiar doctrine on the subject of the Divine will, and preserving

their Syrian ritual, and a married priesthood, they have been in communion with the Roman Catholic Church, and their head, who resides at Mount Lebanon, but is styled the "Patriarch of Antioch," is under the authority of the Pope. There is a Maronite college at Rome for the education of their clergy.

ROMAN CATHOLICISM

The great period of the Papacy and of the Roman Catholic Church may be said to have had its beginning with the accession of Pope Gregory I., surnamed the Great (590 A.D.), to the see of Rome. To his energy as a Christian Bishop, re-organising the Church in its liturgy, music (he established the Gregorian method of chanting), and ritual, and the imposing of a stricter discipline among his clergy, as well as his strong support of monasticism, is due the establishment of the groundwork of that remarkable organisation which has since been the bulwark of the Church of Rome.

The decay of the Roman Empire, the troublous times during which they lived, and as the representatives of order, caused the power of the Popes to steadily and firmly increase. "It was the only power which lay not entirely and absolutely prostrate before the disasters of the times—a power which had an inherent strength, and might resume its majesty. It was this power which was most imperatively required to preserve all that was to survive out of the crumbling wreck of Roman civilisation. To Western Christianity was abso-

lutely necessary a centre, standing alone, strong in traditional reverence, and in acknowledged claims to supremacy. . . . On the rise of a power both controlling and conservative, hung, humanly speaking, the life and death of Christianity—of Christianity as a permanent, aggressive, expansive, and to a certain extent, uniform system.”

The gift of the Exarchate of Ravenna, with its five maritime cities, by Pepin, the King of the Franks, to Pope Stephen III. (754 A.D.), the “Donation of Pepin,” and its subsequent ratification by his son Charlemagne, who was crowned by Pope Leo III., laid the foundation of the temporal power of the see of Rome. The Popes gradually increased the territories of the Church, until in the time of Innocent III. (1198-1216) the papal power had reached the zenith of its temporal and spiritual power. The schism occasioned by the rival popes, Urban VI. and Clement VII. (1378) lasted for thirty-eight years, and weakened the influence of the Roman see, while the Reformation under Luther during the pontificate of Leo X. still more seriously undermined its authority. The occupation of Rome by King Victor Emmanuel in 1870, consequent on the unification of Italy, deprived the popes of the last of the papal dominions, and at the present time the Pope resides at the Vatican in a state of seclusion. Of recent years the Roman Church has been active in the propaganda of its doctrines in America, England, and the Colonies, in which countries it has established numerous sees.

The missionary spirit which characterised the Apostolic Age received a new impetus under Gregory the Great, who dispatched a mission to

England under the Benedictine monk Augustine (p. 169), (596 A.D.). A British Christian Church had, however, been in existence prior to the advent of Augustine. A successful mission was conducted among the German tribes by St Boniface, the "Apostle of Germany," who was born at Crediton, in Devonshire. He founded numerous churches and monasteries, and was made Archbishop and Primate of Germany by Pope Gregory III. (732 A.D.).

The authority of Charlemagne brought under the influence of the Roman see the Frisians, Bohemians, and other Teutonic tribes. An Englishman, Alcuin, the instructor, and confidant of the above monarch, took an active part in directing these missionary efforts. During the pontificate of Eugenius II., Anskar, a monk, was sent to Denmark and Scandinavia, and succeeded in bringing the Kingdom of Denmark and Norway to recognise the Christian faith. The Danish Church was later on placed by Canute (1014-1036 A.D.) under the Roman see. Of the other northern nations which were converted to Christianity by the influence of the Roman monks were Finland (twelfth and thirteenth century), Norway (tenth and eleventh century), Hungary (eleventh century). The last, however, was originally missionised by monks from Constantinople, but became connected with Rome by St Stephen, its king, who organised Christianity in his realm, and for his acts of piety and mercy was canonised by the Roman Church as the patron saint of Hungary.

Among the doctrinal and ecclesiastical disputes connected with this section of our subject, was that

of Iconolatry, or the worship or adoration of images, or pictures of sacred personages, as the Virgin Mary, saints, etc., by Christians. The Emperor Leo III., the Isaurian, in the eighth century, to discourage this practice which was growing in the Church, issued an edict prohibiting their use, and decreeing their destruction. The subject was revived by John of Damascus in favour of image worship, supported by Popes Gregory II. and III. A Council at Constantinople (754 A.D.) condemned the practice. Irene, wife of the Emperor Leo IV., was an ardent supporter of the usage, and by her influence liberty of conscience was permitted on this question. A General Council, the second of Nicæa (the seventh Œcumenical), 787 A.D., asserted and defined the doctrine "that images and pictures of Christ and the Virgin, as well as of angels and saints, should be set up for kissing and reverence, although not for true worship, which belonged to God alone. They were, however, to be honoured like the Cross, the Gospel, etc., with incense and lights, because the honour paid to the image passed on to the original." The Roman Church has adhered to this practice, as sanctioned by the second Nicæan Council, its theologians maintaining, however, that the cultus of images is "relative" and that they are not in themselves adored. The Iconoclastic controversy is important to be remembered in the history of the Roman Church, since from the disturbances occasioned by it arose "the total disruption of the bond between the East and the West—the severance of the Italian province from the Byzantine Empire; the great accession of power to the

Papacy, which took the lead in this revolution ; the introduction of the Frankish kings into the politics of Italy ; and eventually the establishment of the Western Empire under Charlemagne, with which the Roman Church became intimately associated."

Another dispute with which the Roman Church was specially concerned, was that raised by the doctrine of "Adoptionism," put forward by Felix, Bishop of Urgel, and Elipandus, Archbishop of Toledo, asserting that Jesus Christ was the Son of God in His divine nature, but in His human nature was the Son of God only by *adoption*.

Whatever may have been the views held by the earlier Church respecting the "Real Presence" in the Eucharist, the doctrine of "Transubstantiation," that the bread and wine after consecration are changed into the actual Body and Blood of Jesus Christ, was first distinctively put forward (ninth century) by Pachasius Radbert, a monk, afterwards Abbot of Corbie. Among those who denounced the doctrine was Rabanus Maurus, Archbishop of Mentz, whose work has been lost, and Bertram, or Ratramnus, a monk, as well as the famous Johannes Scotus Erigena, the great Irish theologian, who wrote, by command of the Emperor Charles the Bold, against the doctrine of the substantial change of the elements in this Sacrament. The date of the introduction of the term "Transubstantiation" is doubtful. It is attributed to Stephen, Bishop of Augustodunum, in his work, "De Sacramento Altaris" (c. 1100 A.D.). Ælfric, Archbishop of York (b. 956 A.D.), in his writings, declares for the Spiritual Presence in the Eucharist. About the

same time Berengarius, Archdeacon of Angers, upheld the same views. His opinions and the works of Scotus Erigena were condemned by the Council of Verceil under Pope Leo IX. (1050 A.D.) on the ground that they taught the Eucharistic bread and wine to be mere symbols.

At the famous Council of the Lateran (1216 A.D.), held under Innocent III., the doctrine of transubstantiation was made an article of faith, it being authoritatively declared that in the sacrifice of the Mass "Christ's Body and Blood are really contained under the species of bread and wine, the bread being transubstantiated into His Body, and the wine into His Blood." Wycliffe, at the Council of Constance (1415 A.D.), was condemned for his denial of this doctrine of the corporal presence. The Council of Trent, held (1551 A.D.) after the Reformation had taken place, decreed that "by consecration there is a conversion of the whole substance of the bread and wine into the substance of Christ's Body and Blood." Upon all who denied such change of substance an anathema was pronounced. The final pronouncement of the Roman Church on this doctrine is that contained in the Creed of Pope Pius IV. (1563 A.D.), that "the Body and Blood of Christ, together with His Soul and Divinity, are truly and really and substantially in the Eucharist, and there is a conversion of the whole substance of the wine into His Blood, which conversion the Church Catholic calls transubstantiation."

These declarations of doctrine have been given somewhat fully, since it was upon the question of transubstantiation that much of the controversy

of the Reformers with the Roman Church depended. It is the distinctive teaching of the Church of Rome, for although the Greek Church holds practically the same doctrine, it was not so formally decreed by that Church in its statement of doctrine sanctioned by the Synod of Jerusalem (1672), nor does the consecrated bread receive the same adoration as in the Western Church.

Another controversy in the Roman Church was that concerning Predestination. St Augustine, in his writings against Pelagianism (p. 132), had strongly maintained the sovereignty of Divine grace, although at the same time he had also asserted the freedom of the human will. A Saxon theologian, a Benedictine monk named Goteschalck, and a pupil of Alcuin (786-856 A.D.) is said to have advanced very strong predestinarian views, asserting that God had eternally decreed some men to salvation and others to perdition. His opinions were condemned at a Council at Mentz (848 A.D.), summoned by Maurus, Archbishop of that See. He subsequently died in prison, after being degraded from the priesthood by a synod at Quiercy.

The question, however, was not set at rest. In the twelfth century, Peter, surnamed Lombard, Archbishop of Paris, wrote a work which became famous in the Middle Ages, named "*Liber Sententiarum*," composed of extracts from the Fathers on points of doctrine. The schoolmen, chiefly of the thirteenth and fourteenth centuries, who followed him, entered largely upon the discussion of Predestination and Free Will. Two great opposing parties disputed on these subjects ;

one party, the Thomists, under the leadership of Thomas Aquinas, a Dominican friar, called "Doctor Universalis or Angelicus" (1224-74 A.D.), and the author of the "Summa Theologiæ," held the view of St Augustine, of a modified predestination; and the other party, the Scotists, led by Dun Scotus, a Franciscan friar, born about the time of the death of Aquinas, and known as "Doctor Subtilis," maintained the doctrine of free will.

At the Council of Trent, when the doctrine of grace *de congruo*, held by the Roman schoolmen and condemned by Luther, which asserted that "when once grace was given" by God to man, "then it enabled the recipient to deserve at the hands of God not only further grace, but even in the end everlasting life," the decrees drawn up by the Council were so worded so as to preserve the balance of opinion between the Franciscans and the Dominicans.

Reference should be made to an important religious controversy in the seventeenth century named Jansenism. Its author was a gifted scholar and Roman Catholic divine, Cornelius Jansen (*b.* 1585), professor at the University of Louvain, and subsequently Bishop of Ypres. He taught the doctrines held by St Augustine on the fall, original sin, free grace, and predestination in his work, "Augustinus seu Doctrina Augustini," as especially maintaining the Augustinian doctrine of free grace. Jansenism was supported by the Benedictine and Augustine monks, and by many distinguished scholars of the Port Royal (a Cistercian convent near Chevreuse, France), including Arnauld,

Nicolle, Blaise Pascal, but was vigorously opposed by the Jesuits. Pope Urban VIII. condemned the "Augustinus" by bull (1642), and in 1656 a special bull was issued by Pope Alexander VII. requiring the Jansenists to recant or withdraw from the Roman Communion. In connection with the controversy, a French New Testament was published by Father Quesnel with a commentary, "Moral Reflections on the New Testament," in accord with Jansen's doctrinal teaching. This was condemned by the bull *Unigenitus* (1713), which aroused a storm of indignation in France, but the Jansenists were excommunicated, and many retired into other countries. A later development of Jansenism was characterised by mystical doctrines and the manifestation of alleged miracles associated with the grave of François of Paris. A small sect of Jansenists still exists, and is presided over by the Archbishop of Utrecht.

The doctrine of the Immaculate Conception has been mentioned already (p. 127); that of Papal Infallibility determined by the Vatican Council of 1870, declared "that the Roman pontiff, when he speaks *ex cathedrâ*—that is, when in discharge of the office of pastor and doctor of all Christians by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter—is possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed for defining doctrines regarding faith or morals, and that, therefore, such definitions of the Roman pontiff are

irreformable of themselves, and not from the consent of the Church."

A party of Roman Catholics, who refused to accept this doctrine, constituted themselves a separate Church under the title of "Old Catholics."

It is beyond the scope of this work to detail the connection of the Roman Church with the politics of the different ages with which it has been so closely associated, and upon which it has exerted so powerful an influence. We shall now briefly notice the development of the monastic system, and the various corruptions and doctrines which crept in and gave rise to the Reformation.

Mention was made (p. 122) of the rise and growth of the monastic system, and of the services rendered by it in the earlier ages. But the acquisition of wealth, with its attendant and enervating luxury; the rule of monasteries by lay abbots—a change introduced by the Frankish kings—the lax oversight of the bishops; and the tendency of the religious houses to reject episcopal control, and to obtain from the popes special exemption from such authority, all these circumstances conduced to the relaxation of the old discipline and occasioned the degeneracy of the monastic orders.

To counteract these evils and effect a reformation, from time to time some new order came into existence, founded by men and women of holy lives and fervent zeal. The first to lead the way of reform was the monastery at Cluny, in Burgundy, founded 910 A.D., under Berno, as governed by the rules, with others of increased strictness, of St Benedict. By reason of its excellent administra-

tion it attained a high position, most of the French monasteries placing themselves in connection with it, and the abbey church, built the earlier part of the twelfth century, was, until the erection of St Peter's, at Rome, the largest church in Christendom. The abbey was suppressed during the French Revolution in 1789. Other reforming orders arose, of which the chief were the Carthusians, so named from the monastery of La Grande Chartreuse (1084 A.D.), and the Cistercians (1098).

Three great military orders—the Templars, the Hospitallers, and Teutonic Knights—were founded in the twelfth century. During the same century the order of Carmelite monks arose, founded by Berthold, a Crusader, on Mount Carmel. On their expulsion from the Holy Land they settled in Europe. From their distinctive dress—a brown habit, with a white cloak and hood, or shoulder covering, called the “scapular,”—they were known as “White Friars.”

The two great Orders of the later Middle Ages were the Dominicans and the Franciscans, both founded in the twelfth century, and called, from their dress, respectively “Black” and “Grey” Friars. The Dominican Order was founded by Domingo Guzman (St Dominic), of Old Castile, to preach against heresy. Originally a preaching mendicant order, known as Predicants, or Preaching Friars, but receiving (1425) permission to receive donations, they afterwards devoted themselves more to politics and theology. In common with their great rivals the Franciscans, they exercised a commanding influence in the Church and the State, and were the directors of the Inquisi-

tion in Spain, Portugal, and Italy. The important office of censorship of books was committed to the Dominicans in 1620. This Order produced many learned and distinguished men, as Thomas Aquinas, John Tauler, the mystic, Savonarola, etc. The political influence of the Dominicans was diminished by the rise of the Jesuits.

The Franciscans took their name from St Francis of Assisi, Italy, their founder, about 1210 A.D. They were, like the Dominicans, a preaching and mendicant order, and were called Minorites, or *Fratres Minores*, "Lesser Friars." According to the intention of their founder, their mission was the special spiritual care of the people. They were granted important privileges by the popes, to whom, like the Dominicans, they owed obedience only. St Francis also founded (1221 A.D.) an "Order of Penitence"—the third estate of Friars, or "Tertiaries"—to include laymen chiefly of the humbler class of both sexes, who, while they were pledged to obey the pope, to observe the general regulations of the Order, and to live a religious life in the world, were not bound by the vow of celibacy, nor required to renounce their secular calling. In the later part of the fourteenth century the Franciscan Order split up into two branches: one, the "Observants," who kept the more rigid rule of their founder, and the "Conventuals," who observed it less strictly. The latter, who went barefooted, wore a grey cloak with a large hood; the former, shod with wooden sandals, were habited in a brown robe and small hood. In France the Franciscans, who do not class themselves with either of these classes, are called "Cordeliers,"

from the cord or girdle they wear. Another branch of the Order is that of the "Capuchins," named from the peculiar hood, *capuce*, worn by them. They had their origin in the sixteenth century, in a reformation of the Observants by Matthew of Baschi.

In the thirteenth century a sect of the Franciscans, the "Spirituals," which held millenarian views and observed a very strict discipline, commenced an attack upon the members of the Roman hierarchy and the secularising spirit of the age. They were vigorously persecuted both by the popes and the Franciscans. Calling themselves the "Fratelli," or Little Brothers, they separated themselves from the rest of the Order, under the leadership of Peter John, of Olivi. On the dissolution of their Order, into which they had been formed by Pope Celestine V., they threw off their allegiance, elected a pope of their own, and preached energetically against papal luxury and apostasy.

Famous among the Franciscans were Bonaventura, Dun Scotus, John of Parma, etc. Mention should be made of the missionary enterprise of this Order of monks, who extended their efforts as far as Africa, S. America, and the Canary Islands.

There existed also other orders or branches of orders, as the Hermits of St Francis of Assisi, or "Minims"; the Austin Friars, or Augustinian Eremites; the Beghards, etc., respecting whom the exigencies of space forbid detailed reference.

Of the Orders founded for women in the Middle Ages in connection with the Roman Church, the chief were the Sisterhood of Poor Clares, founded by St Francis of Assisi, 1209 A.D., a rigid Order,

and named after St Clara, their first prioress; the Urbanites, founded by Pope Urban IV.; the Carmelites, instituted 1452 A.D., and reformed by St Theresa, who founded the first convent of the stricter rule at Avila, 1562 A.D.; and the Ursulines, a sisterhood established by St Angela Merici at Brescia, 1537, for the aid of the poor, the sick, and the education of young girls. An Order of religious women, the Béguines, not bound by monastic vows, but living in houses specially set apart for the purpose, called "*Béguinages*," came into existence in Flanders in the twelfth century. The society is composed of widows and single women, who devote themselves to the poor and sick, and still exists in Belgium and Holland.

Notwithstanding the pious lives of many of the monks, and the efforts of some of the Popes and Councils of the Church to reform the abuses that creep into the monastic system, such corruptions steadily increased until the time of the Reformation, when the danger which the state of the monasteries exposed the Roman Church in the presence of the hostile criticism of the Protestants, led to a stricter discipline and closer supervision on the part of the hierarchy, maintained on the whole to the present time.

The great Order of the Jesuits, or Society of Jesus, founded by Ignatius Loyola, 1540 A.D., did much to revive the influence of the papal power, damaged by the secession of Luther and his coadjutors; the fourth vow taken by each member, in addition to the usual three vows of chastity, poverty, and obedience, being special: "to perform whatsoever the reigning pontiff should command them; to

go forth into all lands, among Turks, heathens, or heretics, wherever he might please to send them, without hesitation or delay, as without question, condition, or reward." The Order was thus devoted to the interests of the Pope; and it is not surprising under such circumstances to find that the Popes Paul III. and Julius III. granted to the Jesuits wide and extraordinary powers far exceeding those granted to previous orders. The head of the Order was named the General, to whom absolute obedience was demanded from all its members, over whom he was invested for life with unlimited authority. There were four grades of membership—those of novice, scholar, coadjutor, and professed; the last-named being those who had passed through the previous classes and had taken the four vows. From this class were selected the General and the higher officers of the Order. They speedily gained great influence, introduced a system of education of a higher class, and were entrusted with the education of the young nobility. In politics they made their power felt, and by their intriguing spirit frequently incurred the jealousy and opposition of statesmen. One great source of their influence was the position many of them held as the confessors of the members of royal and noble households. The controversy which arose between them and the Jesuits, and the famous "Provincial Letters" of Pascal, in which he exposed their practices and doctrines, including their employment of evil means for the attainment of a good end, greatly damaged their reputation. The incompatibility of their rights and privileges with those of the State and social

life, led to the enactment of severe laws against the Order. They were expelled from Portugal in 1759, and their property confiscated. In 1764 they were banished from France, from Spain in 1767, and from Naples, Parma, and Modena shortly afterwards. Pope Clement XIII., yielding to the pressure brought to bear upon him by the European Courts, in 1773 issued the bull "*Dominus ac Redemptor Noster*," by which the Society was abolished throughout Christendom, in the following terms:—"Impelled by the duty of restoring concord to the Church, convinced that the Society of Jesus can no longer effect those purposes for which it was founded, and moved by other reasons, we do extirpate and abolish the Society of Jesus."

In spite of this crushing blow the Order continued quietly in existence until its re-establishment by Pope Pius IV. in 1814, when the Jesuits returned again to various European countries. In Italy since 1861 the Jesuits have no legal status, in 1872 they were expelled by law from Germany, and from their establishments in France by the Republic in 1880. In England the Jesuits have several colleges, the most important being that of Stonyhurst, in Lancashire. They maintain similar seminaries in Ireland, Scotland, the United States, and Canada. They have in recent years exercised considerable influence in papal politics, the Vatican Council of 1870 and the decree of Papal Infallibility being largely due to their influence.

A few particulars must now be given of some of the sects which arose during the period of the papacy, prior to the Reformation.

The Paulicians originated in Armenia, where

their founder, Caubanline, or Sylvanus, appeared in the middle of the seventh century. They were probably an offshoot of the Marcionites (p. 129) who had survived in that region. As the title of their sect implied, they claimed to found their teaching on the writings of St Paul, but their doctrine was tainted by that of Dualism, which asserted that matter was the source of every evil; while "the soul of man, originally wedded to Divinity itself, had been seduced into union with the body, where she dwelt in a doleful prison." They had, however, a firm belief in the possibility of the redemption of man by Christ from this bondage. Sylvanus held also that God the Creator was distinct from God the Author of the soul. This opinion led the Paulicians to a denial of the Incarnation. They rejected the Sacraments, regarding them as symbolical only; repudiated the adoration of the Virgin Mary; and sought to simplify the ritual of the Church by reverting to its earlier and simpler practices, and enjoined the performance of the moral duties of Christianity upon their adherents. They also refused to recognise the dignity of the priesthood, regarding the function of the ministry as that of teaching only. They suffered severe persecution at the hands of the authorities. Many corruptions and excesses crept into the sect, and it gradually died out during the Middle Ages.

Another sect which arose in the twelfth century, the Albigenses, known also as the "Cathari," or "Puritans," were cruelly persecuted and exterminated by the Roman Church in the thirteenth century. Crusades were directed against its members, especially by Simon de Montfort, Earl of Leicester, and

Count Raymond VI. of Toulouse. These Crusades were characterised not only by great cruelty by the soldiery, but also by the zeal of the Dominican monks. The religious opinions of the Albigenses were of a severe and ascetic kind, but were tinged with Dualism, as in the case of the Paulicians, and were opposed to the prevalent Church system. The members of this sect were divided into two classes, the "Perfect" or "Boni Homines," and the "Credentes" or "Hearers." The Waldenses, often confused with the Albigenses, were another sect which originated in the desire to reform the Church. The founder was Peter Waldo, a wealthy citizen of Lyons, whose preaching in the twelfth century attracted a numerous following. The leading tenets of the sect were the reformation of the clergy, the Bible as the rule of their life and faith, and the rejection of the doctrines, traditions, and usages of the Roman Church. They suffered bitter persecution and were almost exterminated. A small body of the Waldenses still exists in the Cottian Alps.

The Hussites, or followers of John Huss, a religious Bohemian reformer who denounced the errors of the Church, including auricular confession, masses for the dead, papal indulgences, etc., became a powerful sect in the fourteenth century, and after the burning of Huss (1415 A.D.), his adherents, under Ziska, took up arms against the troops of the Bohemian Emperor Sigismund and captured Prague. The subsequent defeat of this party, called from the name of their stronghold "Tabornites," and from whom the moderate Hussites had withdrawn on account of their excesses, led

to their gradual dissolution or merging into the sect of Bohemian Brethren, a stricter sect of the Hussites. Those of the Bohemian Brethren who remained in Moravia became known as the "Moravian Brethren."

Numerous other sects arose from time to time, and were more or less successfully suppressed by the Roman Church. Although characterised in many cases by extravagance, the leading ideas which distinguished them were the reformation of the Church, a return to the purer and more primitive usages of earlier Christian times, and the removal of the corruptions arising from idolatry, indulgences, abuse of penance, auricular confession, the doctrine of Transubstantiation, etc., which became characteristic of the Roman Church in the Middle Ages.

THE GREEK CHURCH

The Greek Church, which calls itself by the name of the "Holy Oriental Orthodox Apostolic Church," includes the Christians of Russia, Turkey, Greece, Asia Minor, and some other parts. The name "Greek" was originally used to designate those Churches which in the earlier ages of Christianity were founded by the Apostles and their successors in countries where Greek was the vernacular, and subsequently to distinguish these from the Churches in which Latin was spoken. Various causes contributed to separate the Eastern from the Western Churches. The rivalry between the Bishops of Rome, the ancient seat of the Roman

Empire and reputed Apostolic See, founded by St Peter, and the Bishops of Constantinople, the new capital of the later Empire ; the speculative tendency of the Eastern Church, as seen in its numerous heresies, and the practical tendency of the Western, seen so conspicuously in their theology, as Dean Milman remarks, "The East enacted creeds, the West discipline,"—all these differences in the characteristics of the two Churches led gradually to their disruption. The great Filioque controversy, arising from the addition of the words, "and in the Holy Ghost," of the Nicene Creed, into "and in the Holy Ghost, the Lord and Giver of Life *who proceedeth from the Father*, who with the Father and the Son together is worshipped and glorified," gave rise to the controversy whether the Creed implied that the Holy Ghost proceeded from the Father alone and not also from the Son. At the Council of Toledo (589 A.D.) the Latin Fathers inserted into the Nicene-Constantinopolitan Creed the phrase *Filioque*, "And I believe in the Holy Ghost, who proceedeth from the Father *and the Son*." The refusal of the Eastern Churches to accept the alteration led to a schism which, after various attempts at reconciliation, became complete in 1054, when the Roman and Eastern or Greek Church severed their communion with each other. With reference to the Filioque dispute, it is interesting to notice that the Greek Church is the only Christian community which asserts the procession of the Holy Ghost from the Father only.

Contrary to the Roman Church, which acknowledges the Pope as its head, and as Christ's vice-

gerent, the Greek Church recognises no visible vicar of Christ on earth. The centre of the Greek Church is Constantinople, the ancient seat of the first Christian Empire, the Byzantine, of which the Eastern Church is the lineal descendant, and the sanctuary of which is the "holy Mount" Athos. The heads of the Church are the Patriarchs, among whom the Patriarch of Constantinople, who is elected by a synod of bishops, still exercises the ancient authority of that see. In the Turkish kingdom, besides the Patriarch of Constantinople, are the three Patriarchs of Jerusalem, Alexandria, and Antioch. In Russia there are four metropolitans presiding over twenty-four dioceses; their seats are respectively St Petersburg, Kiev (the original seat of the Metropolitan of Russia), Kasan, and Tobolsk. The Czar is the personal head of the Russian Church, which embraces the largest number of the adherents of the Eastern Church. The governing body of the Russian Church is a synod of bishops appointed by the Czar which acts as a governing body and court of ecclesiastical appeal. A lay Procurator-General represents the Czar. The decisions of the synod, when they have received the sanction of the Czar, are legally authoritative.

The Eastern Church differs in various points of doctrine and ritual from the Roman Church. It recognises the same number of sacraments, viz., baptism, chrism, the Eucharist, penance, ordination, marriage, and supreme unction, but in its usages is more in accordance with the practice of the Early Church. In Baptism the ancient use of trine immersion is retained, and chrism, or

confirmation, which in the Roman Church is made into a separate sacrament, follows both in the case of infants as well as adults directly after baptism. Leavened bread is used in the Eucharist, and the wine is mixed with water, the consecrated bread and wine being administered to the communicant with a spoon. Children are allowed to partake of the wine in the Holy Communion. The views of the Greek Church respecting Transubstantiation have been already noticed (p. 143). Acting upon the authority of the passage in James v. 14, the Eastern Church anoints with consecrated oil not only the dying (the extreme unction of the Roman Church) but also the sick, as a means of recovery and sanctification. Celibacy of the clergy, who are divided into two classes, the secular clergy or priests, called popes, the "white" clergy, and the monks or "black" clergy, is not compulsory except in the case of the latter class. The secular clergy are required to be married before entering upon parochial duty, but may only marry once, and are not permitted to wed widows. In the same conservative spirit which governs the other uses mentioned, the Greek Church does not sanction instrumental music in its churches, prayers are recited standing, and the old style of the calendar is preserved, New Year's Day thus falling on the 13th of January.

The Eastern Church differs also from that of the Western in the rejection of the doctrine of purgatory, indulgences, dispensations, and works of supererogation. Prayers for the dead are allowed, but what the condition of the departed may be is not taught definitely. Penance is

performed by fasting, and is more severe both in its nature and extent than in the Roman Church. Carved images or sculptured representations of holy persons or subjects is prohibited. Paintings (*icons*) of Christ, the Virgin Mary and the saints are permitted in churches. Invocation of saints and of the Virgin Mary is practised.

The status of the Russian parochial clergy is very low. The clergy are for the most part very poorly educated, and are not held in much reverence by the people. The higher offices in the Church are filled by clergy selected from among the monks, from whom the bishops are chosen. The monastic system is based on the rigid rule of St Basil, the principal founder of monasticism in the East.

Numerous sects exist in Russia. The "Staroviertz" or "Old Believers," are the descendants of the "Raskolinks" or "Separatists," who resisted the reforms in the Russian Church made by Peter the Great. The Old Believers, the greater part of whom are resident on the Don and Volga, consider themselves as the representatives of the true orthodox Church; they profess to take the Bible as their rule of faith, and esteem the early councils only as authoritative. Converts from the State Church are re-baptised; it being regarded by them as Antichrist.

This sect has split up into several new ones: the "Bezpopoftsi," or people "without priests," who "refrain from the sacraments and many of the ordinary rites, on the ground that there is no longer a real priesthood, and that consequently the sacraments could not be efficacious"; the

Philipists, who regard the Czar as Antichrist, and all authorities, ecclesiastical and civil, as the emissaries of Satan; the "People of Christ," known popularly as the "Stránniki" or "Wanderers," and "Beguny" or "Fugitives," are bitterly opposed to political and social organisations, regard it as sinful to pay taxes, to live peaceably with their orthodox neighbours, and are specially hostile to the State Church. They live in the open air, without any fixed dwelling-place, and wander from place to place, holding the tenet that true Christians are merely pilgrims in the world.

Other sects, less extravagant in their methods than the above, are the "Sabbatniki," who regard the Law of Moses as the only revelation from God to man, esteem Christ only as a prophet, and expect a future Messiah; the "Duchoborzi," or "Warriors for the Light," worship chiefly by prayer, reject the sacraments and priesthood, and observe neither Sundays nor festivals. The "Molokani" or "Milk-consumers" are a large sect who profess to follow the Early Apostolic Church as depicted in the New Testament, their worship consisting chiefly in reading the Scriptures, singing psalms, and conversing together on religious topics. They practise baptism, and celebrate the Holy Communion, the reception of which is not binding upon their members. They lead moral lives, and take the Bible as the rule of life and conduct.

One important sect must not be overlooked, that of the Stundists, an evangelical Protestant sect, whose religious opinions are allied to those of the German colonists resident among them.

Other sects in which nervous excitement is connected with religious sentiment are numerous, such as the "Khlysti," professing to be prophets and teachers leading a strict ascetic life; the "Jumpers," the "Skoptsi" or "Eunuchs," the "Flagellants," the "Self-Burners," the "Dumb," who become dumb on conversion, and others more or less extravagant in their methods.

THE PROTESTANT CHURCHES

The disruption of the Roman Catholic Church, occasioned more immediately by the genius of Luther in the 16th century, was, however, but the result of various forces which had been operating silently, yet powerfully, for a long period. The sale of papal indulgences by Tetzel, a Dominican monk, to raise funds for building the Cathedral of St Peter at Rome, by exciting the indignation of Luther, led to his attacks on the power claimed by the popes of releasing men from their sins by such means, and thus was applied "the match to a train which had been in preparation for a century or more in the Church herself." Other points of dispute between Luther and Pope Leo X. were the withholding of the consecrated cup from the laity, the doctrine of transubstantiation, and the reform of the various abuses which had crept into the Church. Among these corruptions were the worship of the Virgin and the saints, belief in purgatory, penance, and errors which had arisen from a departure from the genuine dogmas of

the Church. The luxurious and immoral lives of many of the clergy, the worldly ambition of the popes and of the hierarchy opposed to all change and reformation, were important factors in developing the new movement.

Printing, the revival of learning, the intellectual forces at work during the period of the Renaissance, the growth of the patriotic spirit and of commerce, all tended more or less directly to the widening of life and the development of the human mind, and thus prepared the way for that revival of religion, known as the Reformation.

THE LUTHERAN CHURCH

The Lutheran Church, founded by Luther and his associates, is the established religion of Germany, Sweden, Norway, and Denmark. The Lutherans, or members of the "Protestant Evangelical Church of the Augsburg Confession," as it is officially designated, are also numerous in the United States, where they number some 1,000,000 adherents, as well as in some parts of France.

The doctrinal system of the Lutheran Church is based on the Augsburg Confession, and the two catechisms of Luther. The former is the document drawn up by Melancthon, with the advice of Luther, and presented to the Emperor Charles V., 1530, at the Diet held at Augsburg. This, after signature by the Protestant states, was adopted as their creed. The principal points in the creed are the affirmation of the ancient doctrines of the

Church as laid down in the creeds of the General Councils ; the repudiation of the heresies condemned by the earlier Œcumenical Councils ; the Pauline doctrine that man is justified before God, not through any merit of his own, but by faith in Jesus Christ ; baptism as necessary for salvation, consubstantiation, communion in both kinds, *i.e.*, the bread and wine ; the Church as "the congregation of saints or assembly of all believers, in which the gospel is purely preached, and the sacraments administered, according to the gospel." Various practices and doctrines of the Roman Church are repudiated, as the celibacy of the clergy, penances, monastic vows, the invocation of saints, purgatory, &c.

A word should be said in explanation of the Lutheran doctrine of Consubstantiation. Rejecting the Roman doctrine that the bread and wine in the Eucharist become changed into the actual flesh and blood of Christ, Luther held that, after the consecration of the elements, Christ's body and blood are substantially present together with the elements. This doctrine of the Eucharist must be distinguished again from that of Zwingli, the great Swiss reformer and contemporary of Luther, who taught that the bread and wine were merely symbolical of the flesh and blood of Christ, and are the public testimonies of the atonement of Christ for the sins of man. The Zwinglian doctrine is that held by the Reformed Church. The view held by Calvin is intermediate between those of Luther and Zwingli. He asserted a spiritual presence and reception of the body and blood of Christ, conveying the benefit of Christ's sacrifice

on the Cross, but operative only in the case of those who receive it by faith.

The Lutheran Church in Germany is not governed by bishops, but in Sweden, Norway, and Denmark, the Church is under episcopal control. The various churches in each principality in Germany are governed by "Consistories" or Councils, composed of clergy and laymen appointed by the State.

The ritual of the Lutheran Church is chiefly liturgical. Preaching and psalmody hold a prominent place in worship.

The Reformed Church of Germany is based on the doctrines set forth in the Heidelberg or Palatine Confession, a profession of Protestant faith drawn up under the auspices of the Elector, Frederick III. The tenets contained in this Confession are intermediate between those of Luther and Zwingli. The ecclesiastical government of the Reformed Church is similar to that of the Lutheran Church, but its ritual is simpler.

The Swiss Reformed Church was founded mainly by Zwingli, but it is more closely associated with the name of the great theologian, John Calvin, the author of the famous "Institutes of the Christian Religion."

The doctrines with which Calvin's name is particularly associated are those known as the "Five Points," viz.:—(1) Predestination, that God has destined some men to life eternal, and others to damnation; (2) Reprobation, Particular Redemption, that Christ died only for a chosen few; (3) Original Sin, that man fell by his own guilt, although so ordained by the providence of God, and the consequent total corruption of human nature; (4)

Irresistible Grace, Effectual Calling, that man is by the grace of God impelled to appropriate the benefits of the Atonement of Christ; (5) Final Perseverance, that man is brought into such a condition by the irresistible grace of God, so that holiness is secured, and cannot finally be lost.

Calvin's views on the Eucharist have been already noticed (p. 163).

After Calvin's death his doctrines were modified on the one hand by Beza, who held the "Supralapsarian" tenet, that every man before the Fall or before Creation, was elected by God, either to salvation or eternal damnation; and on the other hand by the "Infralapsarian" doctrine, that man fell because of his own voluntary sin.

Among the sects that sprang up during the Reformation period were the Anabaptists, who were opposed to the teaching of the Church on infant baptism, holding that it was inefficacious, and requiring rebaptism of all who joined their community. The founder of the first race of Anabaptists was Claus, or Nicholas Storch. The guiding idea of this sect was that Christ would shortly establish His millennial kingdom on earth; that Christ's subjects being directed by an inner divine light, would be exempted from human laws and magisterial authority; that the Bible was insufficient, men being taught by the Holy Spirit. Subsequently the doctrine of a community of goods, and polygamy, was added to their creed. Together with Thomas Münzer, Storch incited an insurrection of the peasantry of Suabia and Franconia, resulting in the Peasants' War, which broke out in Germany in 1524. On the suppression of the insurrection,

during which Münster was beheaded, the Anabaptists spread over the continent, and established themselves in the city of Münster in Westphalia. Here Bockhold, surnamed John of Leyden, taking the title of "King of Sion," defended the city against the Bishop of Münster, who, however, captured it, and put to death the principal leaders, including Bockhold. Another branch of Anabaptists held strong views on predestination and sinless perfection, together with heretical opinions on the humanity of Jesus Christ.

A more moderate body of Anabaptists, the Mennonites was founded by Menno Symons in Holland 1561. They were free from the fanaticism of the earlier sect, and differed from it on their Millennial views, and were characterised by their strict deference to the phraseology of the Bible. At his death the "Confession of Waterland," a Profession of Faith, was drawn up by two Mennonite preachers, Ris and Gerard. The salient points of this "Confession" were the non-transmission of Adam's guilt to his posterity, and the death of Christ as propitiatory for all who willingly embrace His mercy. Obedience to civil authority was inculcated by Menno, who held, however, that Christians should not engage in war. The Mennonites became divided into two parties, the Waterlanders or "Coarse" Mennonites, and the "Refined" Mennonites.

The Socinians were an important sect holding rationalistic opinions, and precursors of the Unitarians. They derive their name from Lælius Socinus, a Tuscan, and his nephew, Faustus Socinus. They denied the doctrine of the Holy

Trinity, and while acknowledging that Jesus Christ was not a mere man, that He was born of the Virgin Mary, "and having been translated to heaven was instructed in God's will, and endowed with that portion of the Divine Power, called the Holy Ghost, He then came down as a teacher of righteousness. Those who obey him shall be saved; the disobedient shall be tormented for a time, and then annihilated." Previously John Denk had impugned the doctrine of the Trinity, as did also one of his associates Hetzer, and Servetus, an Aragonese physician, who was burnt at Geneva on a charge of blasphemy, 1552.

The "Family of Love" was a fanatical sect which arose in the Low Countries about the middle of the sixteenth century. Its chief exponent was David Joris or George, a native of Delft, who affirmed that he was the second David "in whom, as the Messiah, born after the Spirit, ancient prophecy would reach its true accomplishment," and that he was divinely commissioned to preach a new dispensation in which perfect righteousness and perfect love should be its leading characteristic. Henry Niclas or Nicholas of Amsterdam was another leader in this movement. He taught that he was greater than either Moses or Christ, that man was independent of dogma, and that religion consisted of love, since by love "man could be absorbed in God, and even things forbidden were enjoyable by the pure." The sect, which degenerated into coarse licentiousness, about 1552 appeared in Kent and occasioned considerable trouble to Archbishop Cranmer and the civil authorities. Severe laws were enacted against it by Elizabeth.

A modern form of this heresy appeared in 1859 under the name of Agapemone (p. 217).

A mystical sect, that of the Schwenckfeldians, grew into importance in Silesia during the period of the Reformation. Caspar Schwenckfeld, at first a Lutheran, held mystic views on the sacraments which he denied to be the means by which Divine grace is communicated, affirming that God directly has intercourse with the soul. His views of the Incarnation were allied to that of the Docetæ, Christ's human nature being so deified that it is really Divine although not altogether to be confounded with the Godhead.

THE CHURCH OF ENGLAND

The space at command will not allow of anything approaching to a detailed history of the English Church, we can, therefore, only outline in brief its growth, constitution, and present position.

Dismissing the various legends of the first planting of the Christian Church in England by St James and St Peter, there appears some ground for the assertion that St Paul between his first imprisonment by the Emperor Nero and his martyrdom at Rome, preached the Christian faith in Britain. Tertullian, a Latin Father of the third century, states that Christianity was in vigorous activity among the Britons "in places that had never been approached by the Romans." Origen, a Greek Father of the same century, and St Chrysostom, 367 A.D., mention the existence of a settled Church in England. There is evidence to

show that three bishops from the British Church were present at the Council of Arles, 314 A.D., and that the British Church was also represented at the Council of Nicæa, 325 A.D. The tradition of the martyrdom of St Alban at Verulamium (now St Albans), during the Diocletian persecution, early in the fourth century, appears to be based on fact, and early in the fifth century, Pelagius, a British monk, according to the testimony of St Augustine, Jerome, Chrysostom, and other writers, stands forth conspicuously in association with Celestius, an Irishman, as the originator of the great Pelagian controversy (see p. 132).

Not only was there a British Church but it sent missionaries to other churches. Among these was St Ninian, a bishop, who preached the gospel to the Southern Picts. During the latter part of the fifth century Christianity was introduced into Ireland by St Patrick, a Scotsman; and St Columba, a native of Donegal, established churches and monasteries also in the Sister Isle and founded the famous church and monastery of Iona, the head for a century and a half of the Scottish National Church.

The Saxon invasion, and the domination of Teutonic heathenism, reduced the Christian Church in England to a low ebb, its chief strongholds being Wales and Cornwall. The mission of St Augustine, who was sent from Rome with forty monks, by Pope Gregory the Great, 597 A.D., to convert the Anglo-Saxons, was successful in the conversion of Ethelbert, King of Kent, through the influence of Queen Bertha, and led to the establishment of the Church in the southern part

of England. Augustine was consecrated by the Pope Archbishop of Canterbury and Metropolitan over twelve sees. The attempt made by Augustine to bring the Welsh, or early British Church, under his jurisdiction, and secure conformity to the Roman use in the keeping of Easter and certain points of ritual, especially the difference in the rites at baptism and the mode of making the tonsure, met with little or no success. It was not until the Council at Hertford, 673 A.D., that the see of Canterbury became supreme, and the Roman use was uniformly adopted in all the English churches, under the influence of Theodore of Tarsus, a Greek monk, who organised the English Church on a permanent basis. He divided England into dioceses, and is said to have introduced the system of parishes, permitting every thane to pay his own pastor the tithe of the manor. It is interesting to notice, in connection with the revival of Christianity in England under Roman auspices, that the grants made by Sebert, King of the East Saxons, of the sites for the churches of St Paul, in London, and of St Peter, in the Isle of Thorney, now Westminster Abbey, are the first recognition by law of Christianity in England, these grants having been specially recognised and protected by the Witan, or Parliament. During the seventh century the kingdoms of Northumbria and East Anglia were converted to Christianity by Paulinus, and also by missionaries from the Culdee monasteries and an archiepiscopal see founded at York, Paulinus being its first archbishop; the East Saxons by Mellitus, who established the bishopric of London; the Mercians received the faith from Paulinus, but

for a while his work suffered a relapse by the violence of the heathen king Penda, but on the death of the king, in battle at Wingfield, the Church was established in Mercia, Chad becoming Bishop of Lichfield. It must, however, be noticed that the monks of Ióna exercised a powerful influence in the conversion of most of the country. Wessex was converted by the instrumentality of the Roman missionary Birinus.

As a result of closer intercourse with Rome, the discipline of the English Church became more exact, its clergy increased in learning and influence, and we find Dunstan, Archbishop of Canterbury, directing the ecclesiastical and secular government of the realm. The wealth of the Church was also proportionally augmented.

The conquest of England by the Normans brought the English Church into much nearer relation with the Pope, and with continental Church life. William the Conqueror filled the English sees and abbeys with Norman ecclesiastics, who brought with them monks of the reformed orders. These, in the new cathedrals, abbeys, and churches which they built, introduced a nobler style of architecture, the learning of the continent, and a fuller and more orate ritual.

It was under William the Conqueror that the English Church acknowledged its subjection to the spiritual supremacy of the Roman see, and, for the first time, the Pope's right was admitted to exercise jurisdiction in its affairs by the presidency of two cardinals sent as legates of the Pope, at the request of William, to hold a council of the

Church for the trial and deposition of Stigand, Archbishop of Canterbury.

Under Anselm, Archbishop of Canterbury, during the reigns of William II. and Henry I., the Church became practically free from state control, with a proportionate increase of the papal power; monasticism largely increased; and the grossest abuses, under the guise of Church privilege, were perpetrated by the claim of clerics to be judged by their own ecclesiastical courts, and not by the common law of the land, together with exemption from taxation. The exercise of the royal prerogative occasioned many disputes between the crown and the Pope—as that of investiture, between William II. and Pope Urban II.—which led to the appointment in England of bishops by *congé d'élire*.

The growth of national independence, indicated by the new system of parliaments during the reign of Edward I., acted as a counterpoise to the influence of the Church synods, and various laws were enacted limiting the power of the clergy. Amongst these was that of the statute of Mortmain, passed 1279, which prohibited land being given to monastic orders and the Church; the statute of Provisors, passed 1351, and that of Præmunire, enacted 1353, and again in 1393, making all applications to a foreign jurisdiction, or to the court of Rome, a penal offence. By this act the jurisdiction of the ecclesiastical court was controlled, and the king's prerogative over spiritual causes asserted. The claim set up by Henry VIII. of the royal supremacy in matters ecclesiastical was not a new one, but was the assertion of an ancient right of the crown, "the principles which nourished and sustained it were

firmly planted in the roots of the English constitution, which, itself slowly built up, was but a reflex of the character and genius of the people."

As on the continent the abuses of the monastic system and corruptions of the Church produced reformers, as Huss and others, so in the English Church we find John Wycliffe, "the first Protestant," in the fourteenth century asserting "the Gospel to be the perfect rule of life without clerical intervention, and combating the doctrines of papal supremacy, indulgences, pardons, absolutions, and worship of saints and images."

Wycliffe wrote a vast number of works in Latin and English, and also translated the Bible from the Vulgate into English. His followers, known as Lollards, were cruelly persecuted, but the opinions of Wycliffe spread not only over England but also on the continent, and were instrumental in preparing the way for the Reformation in the sixteenth century.

Political reasons connected with the divorce of Henry VIII. and Queen Catherine rather than religious interests were the cause of the rupture of Henry with the Pope, from whom the king had received the title of "Defender of the Faith," still borne by our English sovereigns. The procrastination of the papal court decided Henry, acting upon the advice of Cranmer, to obtain the opinion of the universities relative to the non-validity of his marriage. On the pronouncement of divorce by Cranmer, and the excommunication of the king by the Pope, Henry broke with the Pope by his refusal to acknowledge the latter's supreme authority, although he still adhered to the theological tenets

of the Church of Rome. Two Acts were passed by Parliament in 1534 and 1535—the one setting aside the Pope's authority in England, the other declaring Henry to be the supreme head of the English Church. In 1532, while the dispute with Rome was at its height, the clergy were required through the Act of Convocation to subscribe to the following three articles :—“(1) No constitution or ordinance should hereafter be enacted or put forth by the clergy without the king's consent ; (2) that a committee of thirty-two persons be appointed to revise the ancient canons, and to abrogate such as be found prejudicial to the king's prerogative and averse to his highness's subjects ; (3) that all such canons as shall be approved shall stand good when ratified by the king's consent.” Convocation passed the first two enactments, the act of thus passing them being known as the “Submission of the Clergy,” afterwards embodied in an Act of Parliament. Another step was the abolition of the payment of *annates*, or first-fruits, by a bishop to the Pope on coming into his see. In 1533 appeals to the Pope, all papal dispensations and appointments, were prohibited by the Statute for the restraint of Appeals.

The suppression of the monasteries came next—the first Act, 1535, dealing only with the smaller houses. This was followed by the suppression of the larger houses in 1539. Convocation in 1536 commenced the reformation of doctrine by drawing up the famous “Ten Articles of Religion.” They were in the main Roman in their teaching ; the third and fourth asserting that penance is necessary for the pardon of deadly sin committed after

baptism, and affirming the corporal presence of Christ under the form of bread and wine. On the other hand, the first and fifth make the Bible and the three creeds the basis of doctrine, all contrary opinions, condemned by the first four Councils, to be rejected, and teaches justification by faith. The "Bishops' Book," the name generally given to the work "The Institution (Instruction) of a Christian Man," was set forth in 1538. It is an excellent exposition of the belief of the church at that period.

The effect of the "Ten Articles," and the "Bishops' Book," was, however, counteracted to a large degree by the "Act of the Six Articles," of a reactionary nature, passed by the king's influence, which maintained transubstantiation, communion in one kind, celibacy of the priesthood, the keeping of vows of chastity, private masses, and the necessity of auricular confession. Cruel penalties were inflicted on those who refused obedience to the Act, and both Reformers and extreme Romanists came under its conditions. It made, in fact, heresy an offence against the statute law. From the unpopularity it evoked, the Act received the name of the "whip with six strings." It was repealed in the reign of Edward VI. The reforming tendency of the "Institution of a Christian Man" being distasteful to the king and the bishops of the "old learning," a new book, "The Necessary Erudition of any Christian Man," less reforming in its character, but yet not so reactionary as the "Six Articles," was compiled and issued by commissioners acting under the king's directions—from this latter circumstance it was

called the "King's Book." During the reign of Henry VIII. William Tyndale, the reformer, translated and printed the Bible. The Holy Scriptures were also translated and published, 1535, by Miles Coverdale, and dedicated to the king. Coverdale subsequently became Bishop of Exeter in the reign of Edward VI. In 1537 "Matthew's Bible," edited by John Rogers, was published.

The Reformation, retarded by the influence of Henry VIII., under his successor Edward VI. and Cranmer, Archbishop of Canterbury, became a popular movement and made rapid progress. In 1549, a revised translation of the old service books of the Mediæval Church, as those of Sarum, York, Bangor, Lincoln, was made with the omission of such matter as appeared to the reforming compilers to be objectionable. This compilation—the First Prayer-Book of Edward VI.—by the Act of Uniformity, January 15, 1549, was authorised to be said and used in every parish of the king's dominions. Owing to the influence of foreign Protestant refugees, as John a Lasco, Bucer, and Peter Martyr, and the spirit diffused by Bishop Hooper and others in accord with him, the king authorised the revision of the first book, and the Second Prayer-Book of King Edward VI. was put forth, November 1, 1552. Various alterations were made, among these, the placing of the Introductory Sentences, the Exhortation, Confession, and Absolution at the beginning of the Service, which in the first book commenced with the Lord's Prayer. The only change of doctrine in the two books is in that of the office for the Holy Communion, the earlier book indicating a

belief in the Real Presence by the use of the words at the delivery of the elements, "The body of our Lord Jesus Christ preserve thy body and soul." In substitution for this clause were inserted, "Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving." In the restoration of the Prayer Book of 1552 by Queen Elizabeth, the words quoted above in the Prayer Book of 1549 were re-inserted and combined with the latter clause, "lest under the colour of rejecting a carnal, they might be thought also to deny such a real Presence as was defended in the writings of the Fathers." At this revision the celebrated "Ornaments Rubric," concerning the correct interpretation of which, this present century has witnessed so fierce a battle between the "High" and "Low" parties in the Church, was inserted.

Forty-two Articles of Religion were drawn up, submitted to Convocation, ratified by King Edward VI., 1553, and subscribed to by the clergy. These Articles were reduced to Thirty-nine, their present form, in the reign of Elizabeth, 1563, to which every clergyman in the Church of England is required to subscribe his declaration of consent, on ordination, induction into a benefice, etc.

It should be stated that the marriage of the clergy was legalised in the reign of Edward VI.

At the death of Edward VI. Queen Mary introduced the old religion, and the adherents of the Reformed faith were subjected to severe persecution. On the accession of Queen Elizabeth, she adopted the views of the Moderate Protestants,

led by Archbishop Parker, who "wished to exclude papal authority from England, and to preserve as much of the old Church discipline and belief as was compatible with the removal of error and corruption." Thus was formed the present English Church, on its present basis, which still bears traces of the conflicting beliefs amid which it arose: its creed showing the influence of the Genevan party, and its liturgy and ritual recalling the older Church from which it sprung.

The Acts of Supremacy and Uniformity, passed 1559, brought Church and people under the royal authority. The Puritans were an important party in the English Church during the sixteenth and seventeenth centuries. They were a body of English Protestants, who returned to England after the accession of Elizabeth, in sympathy with the Swiss Reformers, and were desirous that the ritual, doctrine, and discipline of the English Church should be brought more into accord with the Church of Geneva and Continental Protestantism. Their views on the Lord's Supper approached closely to those of Zwingli. They held that the Church should be governed and regulated by the rules of the Bible, that it belongs to the Church and not to the State to restore the purity of religion, that the Church of Rome was not a true Church, having by its corruption forfeited such a claim, that Christ not having imposed any rites and ceremonies upon His Church, it was wrong to insist on such things as necessary which He had left free, and that rites tending to superstition ought to be avoided, and not regarded as indifferent.

Queen Elizabeth's enforcement of the Acts of Supremacy and Uniformity by an ecclesiastical commission, drove some of the Puritans from the Church, and in 1572 a Presbyterian congregation was set up at Wandsworth. At the end of the sixteenth century there were three sections of Puritans, the more moderate who remained in the Church, the Calvinistic or Presbyterian party who approved of a State Church, but desired that it should be modelled on that of Geneva, and the Brownists or Independents who were opposed to the connection of Church and State. The Puritans also represented the Liberal or popular party in the State, and from their opposition to the high prerogative claimed by Elizabeth and the Stuart kings, were especially obnoxious to these monarchs and their supporters in Church and State.

The request of the Puritans, embodied in the famous "Millenary Petition," so called from the number of signatures subscribed to it, for a Conference to remove or amend parts of the Prayer Book they considered to be objectionable led to the Hampton Court Conference, 1603, when representative Puritan divines met King James I. and the bishops. A few alterations were made in the Office for Private Baptism, some occasional prayers were added, and in the Catechism, the concluding portion on the Sacraments was added. No important doctrinal change was effected, the chief outcome of the conference was the revision of the Bible, published 1611, the "Bishop's Bible," revised by the authority of Archbishop Parker, 1568, not having proved a satisfactory translation. This revised Bible is the well-known "Authorised

Version" in use by authority in the English Church. A revision of the "Authorised Version" was undertaken 1871-1885, by leading Anglican and Nonconformist divines, assisted by American theologians, but this Version was not issued under the sanction either of the Crown or Convocation. The Scottish Prayer Book, largely based on the English Service Book and introduced into Scotland by Archbishop Laud, 1637, occasioned the memorable riot in St Giles Cathedral, Edinburgh, and led to the formation of the "Solemn League and Covenant," into the history of which we cannot here enter.

The struggle for constitutional liberty and the oppressions of the Star Chamber, in consequence of which a number of Puritans emigrated to America, led to the Civil War between Charles I. and the Parliament, many of the more moderate clergy of the Church, opposed to the High Church principles of Laud, siding with the Puritans. On the fall of the King and the establishment of the Commonwealth, resulting in the suppression of the Established Church, Puritanism became merged with Presbyterianism or Independency, the latter having the support of Oliver Cromwell. A leaven of the old Puritan spirit has, however, always remained in the English Church, finding its expression in the views of the extreme Low Church party.

By the passing of the Act of Uniformity, 1662, after the restoration of Charles II. and the revival of the ancient form of ecclesiastical government and public worship, many clergymen, variously computed from eight hundred to two thousand

in number, who refused to subscribe to its provisions, were ejected from the Church. From this period Nonconformity may be said to have its rise in England, represented chiefly by the Presbyterian, Baptist, and Independent bodies, to which, in the eighteenth century, are to be added the Wesleyan Methodists.

It should here be noted that at the Savoy Conference of 1661, between the bishops on the one side and some of the leading Presbyterians on the other, various alterations and additions were made in the Prayer-Book, which has since remained practically unaltered; the proposed revision by Tillotson and Stillingfleet in the reign of William and Mary proving nugatory.

Passing by the history of the Church during the period of the Revolution of 1689, and that of Queen Anne and the earlier Georges, when the Church was characterised largely by Erastianism (or the subjugation of religious bodies to State regulation and control) and latitudinarianism, as expounded by Bishop Hoadley, we reach the revival in the Church from its half-belief and formalism, due in great measure to the influence of the two Wesleys, John and Charles (p. 198).

Towards the close of the eighteenth century a number of the clergy of the Established Church, who had sympathised with John Wesley and his revival movement, became alienated on the subject of his teaching of "free grace" and "perfection," and adopted Calvinistic views, forming in the Church the Evangelical party. Among these were men of the stamp of William Romaine and Henry Venn, both friends and allies of Selina, Countess

of Huntingdon; Thomas Scott, the author of a commentary on the Bible; Charles Simeon, Fellow of King's College, Cambridge; and John Venn, Rector of Clapham, who with John Thornton, a wealthy banker, and William Wilberforce, members of the "Clapham Sect," were the founders of the Church Missionary Society, and in association with Nonconformists, the originators of the Religious Tract Society and the British and Foreign Bible Society.

The Evangelical or Low Church party, which for the first half of the present century was predominant in the Church, is characterised by its Calvinistic doctrines and the importance it attaches to conversion and justification by faith. It is opposed to all rites and ceremonies which unduly exalt the priestly office or have a supposed tendency to Roman doctrine. The views of the Low Church party on the Sacraments are chiefly Calvinistic, often inclining to those of Zwingli. Of more recent years there has been a new development of the Evangelical party, which, under the name of "Liberal Evangelicals," includes those clergy who adopt more ornate services than their predecessors of the older school, and are more in sympathy with the modern developments of church life and work.

In 1833 as a reaction against the alleged incompleteness of the teaching of the Church of that day on the sacraments, its "low" views on the priesthood, Apostolic succession, and kindred doctrines, there arose the High Church or Tractarian party. The leaders of the "Oxford Movement," as it is sometimes called from the place of its origination, were

J. H. Newman, John Keble, J. A. Froude, E. B. Pusey, Percival, William Palmer, and others. To disseminate their views a series of tracts, "Tracts for the Times," written by able men, were published. Tract No. 90, written by J. H. Newman, 1841, in which it was sought to show that the barrier between the Roman and Anglican communions was not insurmountable, and that the Thirty-nine Articles were capable of a Catholic interpretation, gave rise to a formidable outcry and controversy. Many of the earlier adherents to the movement, including J. H. Newman (afterwards Cardinal), and Archdeacon Manning (subsequently Cardinal), went over to the Roman Church ; while others, like Dr Pusey and John Keble, remained in the Church, and became leaders of the High Church party. Concurrent with the exposition of the views of the Oxford school there arose a more ornate ritual in the Church services, the introduction of altar and other ornaments, Eucharistic vestments, incense, and other revivals of mediæval rites and usages. "Together with this transformation of the outward form came a still more marked change in the inward spirit of the teaching. The importance of the sacraments was now magnified to the utmost possible extent ; the priestly power and office were much put forward ; confession and absolution were strongly recommended to the faithful ; the use of the crucifix and of the sign of the Cross, of prayers for the dead, and of the devout and significant observation of saints' days, became habitual."

This criticism, while still true of the extreme section of the High Church, requires modification in respect of the more moderate and numerous

members of that party, the tendency at the present time being, while maintaining "High" views on the sacraments, the priestly office, and the authority of the Church, to avoid extremes in the "Ornaments" of the Church and its ministers.

It is impossible to record here the various decisions given in the Law Courts on the legality of the various ritual usages which have formed the subject of several notorious prosecutions by the opponents of Ritualism. The chief points of controversy are the correct interpretation of the "Ornaments Rubric" (p. 177), and whether the absence of a rubric authorising a ritual act is to be regarded as signifying prohibition.

The Lincoln judgment, the latest legal pronouncement on disputed points of ritual, may be regarded as constituting a *modus vivendi* between the rival parties in the Church.

The "Broad Church" party had its origin in a reaction from the Tractarian movement, influenced in some degree by German rationalism and modern science. The views held by some of its members, which included such men as the late Dean Stanley, F. D. Maurice, Bishop Colenso, Stopford Brooke, found expression in "Essays and Reviews," a remarkable volume, issued 1860, written by six clergymen—Dr Temple, now Archbishop of Canterbury, Dr Rowland Williams, Professor Jowett, Baden Powell, Mark Pattison, H. B. Wilson—and a layman, C. H. Goodwin. With the exception of the first essay by Dr Temple on the "Education of the World," the remaining essays were of a destructive critical character, on such subjects as the inspiration of the Books of the Old Testament, the

credibility of miracles, the creeds of the National Church, the Mosaic cosmogony, the difficulties and the apparent discrepancies of the Bible.

The publication of these "Essays and Reviews" caused great excitement among the clergy of the Church, and drew down upon the writers the censure of the bishops.

The Broad Church party is not numerically strong, but it has included many distinguished and able men in its ranks. The attitude of Broad-Churchmen to other sections of the Church may be thus stated: "They pay but little attention to either ceremony or dogma. They are for extending the liberty of belief within the Church to its utmost possible limits—as some assert, even to the borders of Unitarianism. They attach great importance to the social Christian virtues, to living a cleanly and wholesome life, adopting the precepts rather than the theology of religion."

In communion with the English Church, and forming the Anglican Church, are the Episcopal Churches in Ireland (disestablished 1869), Scotland, India, Canada, and the Colonies. The first colonial bishop, Dr Inglis, was consecrated to the See of Nova Scotia (1787). The first See founded in India was that of Calcutta (1814), Bishop Middleton being its first occupant. There are at the present time (1898) seventy-five Colonial and Indian Sees.

In these and other branches of Christian and philanthropic work, education and social reform, the Established Church is manifesting vigorous and increasing activity. The Church Army, an organisation for evangelistic work on Church

lines, was founded by the Rev. W. Carlisle (1883), and is under episcopal control and sanction.

THE NONCONFORMIST CHURCHES

The name "Nonconformist" was first applied to those clergymen and their adherents, who, from conscientious scruples, refused to subscribe to the Act of Uniformity, 1662, and connotes those who refuse to conform to an Established or State Church. It is sometimes used to designate Protestant Dissenters generally, and Congregationalists and Baptists in particular.

After the expulsion of the Nonconforming clergy from the Church severe statutes were enacted against them. The Five Mile Act required all Nonconformist ministers to take an oath, that it was not lawful on any pretence whatever, to take up arms against the King, and to declare that they would not at any time seek to alter the government of either Church or State. Those who refused were prohibited, except in journeying through, to come within five miles of any city, town, borough, or parish in which they had held cures, under a penalty of £40, or six months' imprisonment. Another enactment which pressed hard upon the Nonconformists, was the Conventicle Act, 1664. By this Act "every person above sixteen years of age who should be present at any meeting under colour or pretence of any exercise of religion in other manner than is allowed by the liturgy or practice of the Church of England, when there are five persons more than the household," could be fined and

imprisoned. Transportation to the American plantations was the penalty for a third offence, and death if the transported offender returned to England without authority. This Act was followed by the Second Conventicle Act of 1670, which, although it mitigated some of the penalties of the previous statute, was, in other particulars, more exacting in its character. The Corporation Act, passed 1661, excluded any person from holding a municipal office, unless within twelve months preceding his election he had received the Holy Communion, according to the rites of the Established Church. The Test Act, more especially directed against Roman Catholics, required all officers, civil and military, to receive the Sacrament in some public church of the Anglican communion, and to subscribe a declaration against transubstantiation within six months of their admission to office. Both these Acts were repealed in 1828.

By the Act of Toleration, 1689, Protestant Dissenters from the Established Church were relieved from the restrictions and penalties they had previously been subjected to on taking the oath of allegiance and supremacy, and declaring their non-belief in the doctrine of transubstantiation.

Various other disabilities under which Nonconformists laboured have gradually been removed. Compulsory Church Rates were abolished in 1868, the religious tests at the Universities of Oxford and Cambridge (except for degrees in Divinity), were abolished in 1871.

In the Cemetery Acts of 1832, and subsequent years, legislation for Burial Boards for parishes or several parishes, require the reservation of a part of

the ground (unconsecrated) for the use of Nonconformists. The Burial Laws Amendment Act, 1880, provides for the interment of a Nonconformist in a churchyard, on due notice being given to the vicar, &c., of the parish.

By the Education Act, 1870, the Church Catechism was excluded from public schools, and in the previous year, by the Endowed Schools Act, masters of such schools were released from the necessity of being in holy orders, and licensed by the bishop. Nonconformists were also allowed to become trustees. The first Act, affirming the principle of a Conscience Clause, was that passed in 1860, having reference to Grammar Schools.

The right of Nonconformists to celebrate marriages in their chapels without the attendance of the registrar is now secured by the new Marriage Act which came into force April 1, 1899. Respecting the question of the disestablishment of the Church, and the alleged grievances of Nonconformists, caused by the existence of a State Church, it is beyond the limits of our province to discuss.

The Catholic Emancipation Act of 1829 gave religious liberty to members of the Roman Church in England, and made them eligible to offices of State, with some few exceptions, as in the case of the Lord Chancellorship, &c. A Roman Catholic may not, however, present a clergyman to a benefice.

PRESBYTERIANISM

Presbyterianism finds its fullest expression in Scotland, where it was introduced, mainly through the influence of John Knox, a Scotsman, origin-

ally a Roman priest, who became converted to the principles of the Reformation. Knox was one of the chaplains of King Edward VI., 1549-53, and when Queen Mary came to the throne, fled to Geneva. Here he became intimate with Calvin, whose doctrines he, to a large extent, embraced.

On Knox's return to Scotland in 1559, he was appointed minister at Edinburgh, and his influence with the Scottish Parliament contributed powerfully to the abolition of the Roman Catholic religion, and the establishment of Calvinistic Protestantism in the northern realm in 1560. In conjunction with the Lords of the Congregation, or the leaders of the Protestant party, who bound themselves by a Covenant to "co-operate with each other in maintaining and establishing the Word of God," he assisted in drawing up a Confession of Faith, the twenty-five articles of which, Calvinistic in doctrine, are an exposition of the Scottish Reformed faith. This Confession was accepted by the Parliament in 1560, and was followed by the "Book of Common Order," a liturgy on Genevan lines, drawn up by Knox. Two Books of Discipline were set forth, one in 1560, and the other in 1578, on the accession of James. This latter is still the law of the Scottish National Church. A General Assembly of the Protestant Church of Scotland, having ecclesiastical jurisdiction over the Churches, was appointed in 1560. Prelacy was abolished by Act of Parliament in 1580.

The struggle between James I. of England (James VI. of Scotland), continued by Charles I.,

and instigated by Laud, to force Episcopacy upon the Scottish nation, evoked the Solemn League and Covenant (1643), and occasioned the adoption by the General Assembly of the Westminster Confession of Faith. This Confession was drawn up by divines at Westminster by authority of the Long Parliament, 1646, and with the Larger and the Shorter Westminster Catechisms, is the recognised standard of orthodoxy in the Scottish Church. They are Calvinistic in their tenets. The contest between Presbyterianism and Episcopacy in Scotland was finally settled by the Treaty of Union, 1707, when Presbyterianism was formally recognised, and the Scotch Church established by law.

The essential principle of Presbyterianism, and applicable to all its branches, which differ from the National Church, is the government of the church by presbyters, and by presbyters only. Presbyterians maintain that "bishop" and "presbyter" in the New Testament are identical. The presbyters are of two classes—the "teaching" elder or minister, and the "ruling" elder, or lay elder. To the former belongs the duty of preaching, and administering the sacraments; to the latter, the inspection and government of the congregation. Deacons attend to the finances of the church.

The Session "Kirk" of a Presbyterian church is composed of the ordained ruling elders and the minister of the church as president. Next to the Kirk Session is the Presbytery, composed of the ministers of the churches of a particular district, with a ruling elder from each congregation included in such a boundary. Above the Presbytery is the Synod, composed of the presbyteries included in a

larger area. Chief of all is the General Assembly, comprising the ministers of all the churches, with a ruling elder from each congregation.

Church discipline is maintained in each parish by the Kirk Session. From its decision an appeal may be made to Presbytery, higher on to the Synod, and finally to the General Assembly, the decisions of which are supreme.

The ritual of the Presbyterian churches is very simple, consisting of psalmody, extemporaneous prayer, the reading of the Scriptures, and preaching, a black gown being worn by the officiating minister. Organs and choirs, formerly interdicted, are now becoming usual in the larger churches.

While holding practically the same doctrinal tenets, the Presbyterians of Scotland are divided into three chief bodies—the Church of Scotland or the National Church; the United Presbyterian Church, and the Free Church of Scotland. A scheme for uniting these two latter bodies is in preparation, and a “basis of union” has recently been drawn up by a joint committee.

The differences between the National Church and the seceders arose mainly out of the system of lay patronage, which prevailed after a long period of alternate abolition and re-establishment from 1649 to 1874, when it was finally done away with. The Free Church or Kirk took its origin from the opposition of Dr Chalmers to the abuse of the patronage system, with special reference to the Auchterarder case, the patron, Lord Kinnoull, insisting on his right to appoint a parish minister to whom the parishioners objected. Defeated, after appeals carried from court to court, and failing in

their efforts to obtain an alteration in the law, Dr Chalmers with 470 ministers, and the majority of their congregations, left the National Church in 1843, and founded the Free Church of Scotland. Later, in 1847, the United Presbyterian Church of Scotland was founded. It was a union of the "Associate" Kirk, formed by Rev. Ebenezer Erskine of Stirling, subsequently named the "Secession Kirk," and the "Relief Kirk," composed of the followers of Rev. Thomas Gillespie of Carnock. Each of these secessions was connected with the subject of lay patronage, and the institution of ministers contrary to the wishes of the people.

But in 1900 the Free and United Presbyterian Churches were declared to be one under the designation of the United Free Church of Scotland.

The Cameronians, who may be regarded as a survival of the Covenanters, and were originally the followers of Richard Cameron, a Scotch Covenanter, formed in 1743 the "Reformed Presbytery." They adhered to pure Presbyterianism, following the stipulation of the Solemn League and Covenant against prelacy, etc., which they regard as binding. In 1876 they became merged into the Free Church, but a small body of the Cameronians still exists, the "Auld Lights," or "Original Seceders."

Presbyterianism is influential and vigorous in the North of Ireland, represented principally by the Presbyterian Church in Ireland, formed in the first instance by the settlement of Scottish colonists in Ulster during the reign of James I.

South of the Tweed Presbyterianism has never taken very strong root. It had numerous adherents among the Puritans opposed to Episcopacy, but its strength subsequently declined. It is now represented by the Presbyterian Church of England comprising some 300 churches. In the United States and Canada Presbyterianism is flourishing. In the United States the Presbyterian Church is broadly divided into two great sections, that of the North and that of the South, occasioned by the division of the Civil War of 1861. There are also numerous congregations of the Dutch Reformed Church and the German Reformed Church. The former had its origin in the fifteenth century in the Netherlands. Its creed is that of the Belgic Confession 1561, finally adopted at the Synod of Dort 1619.

THE BAPTISTS

Baptists as generally understood by that designation in post Reformation times, and as distinguished from the Anabaptists (p. 165) of the Reformation period, may be said to have had their separate existence in England in 1633, when a Particular Baptist Church was formed at a meeting-house in Wapping by John Spilsbury. In 1689 a Baptist General Assembly, held in London, drew up a Confession of XXXII. articles and formulated a catechism. Prior to this, in 1611, many holding Baptist views fled on account of persecution in England to America and set up churches in that continent.

Baptists are divided into two great sections, the

“Particular” Baptists, who are Calvinistic or quasi-Calvinistic, as are also the Baptists of Scotland and Ireland. They derived their name from their original views on Particular Redemption that “Christ died only for the Elect.” The other division is that of the “General” Baptists, who are more usually Arminian in doctrine, and in some cases Unitarian. The General Baptists admit of open communion, *i.e.*, those who have been baptised in infancy, the Particular and some other sections of the Baptists restrict their fellowship to Baptists alone.

In Church government the Baptists are Congregational (see p. 197), but the churches are associated together for mutual assistance and fellowship by the Baptist Union, formed 1832, which has, however, no legislative power.

The Baptists differ from churches organised on kindred lines of ecclesiastical polity by their views on adult baptism, maintaining that in the New Testament repentance and faith are prescribed as essential conditions of baptism; that infants cannot comply with these conditions, and that infant baptism is nowhere enjoined in the New Testament, and was, as they allege, unknown in the Early Church.

There are various minor sections of Baptists, as the Seventh Day Baptists, or “Sabbatarians” who keep the seventh instead of the first day of the week, holding it to be incumbent on Christians to follow the Jewish usage. The Free-will Baptists, as their name implies, are opposed to the Calvinistic views of election. The New Connexion of General Baptists are an offshoot of the old General Baptist

Assembly from whom they withdrew in 1770, on the ground that the main body had lapsed into Socinianism, and the New Connexion became the true exponents of the General Baptists' views. They have a training college for ministers at Nottingham, established 1797, and separate foreign and home missions, but are affiliated with the Baptist Union for general and united Christian work.

A body of extreme Calvinists, holding Baptist views, are known as Hyper-Calvinists. They number some three hundred churches and are remarkable at the present day as having no missionary organisations and but few Sunday Schools.

In the United States the Baptists are a strong body, and under the title of the Associated or Calvinistic Baptists rank next in numerical strength to the Methodists.

CONGREGATIONALISM

The Independents or Congregationalists, as they are now more usually designated, are the descendants of the moderate party of the Brownists and Barrowists founded by John Robinson, a Brownist minister at Leyden, about 1610, whose name is held in high respect among Americans as the spiritual father of the Pilgrims who sailed in the *Mayflower*. The first congregation of Independents—as they were then called from their theory of Church government—was formed in England by Jacobs, a follower of Robinson, and among the divines who drew up the Westminster Confession

of Faith five were Independents. At that time, however, the predominance of the Presbyterians negatived their influence. Under the Commonwealth, their support by Oliver Cromwell, himself an Independent, resulted in a rapid increase of their numbers and power. In 1658, under the auspices of the Protector, the Independents, sometimes called Puritans (p. 178), formulated a "declaration of the Faith and Order owned and practised in the Congregational Churches in England," practically identical with the Westminster Confession, with the exception of those clauses which maintain the discipline of the Presbyterians, and an additional chapter explaining the Independent polity.

In common with the Presbyterians, with whom there existed a strong rivalry, the Independents, at the Restoration of Charles II., suffered severe persecution at the hands of the ecclesiastical and civil authorities (p. 186). After the Revolution of 1688, although restricted by oppressive enactments, the Act of Toleration (1689) protected the Independents in the exercise of their worship, and the body grew in importance and wealth, and chapels sprang up in all parts of the kingdom.

In London and the large towns many of the leading merchants and tradesmen were Independents, and their ministers were characterised by their learning and grave dignity, some of them being descendants of the ejected clergy of 1662. Together with the Presbyterians and Baptists, the Independents formed at the close of the seventeenth century a union for maintenance of their religious and political rights, under the name of

the "Three Denominations." The Board is still existent.

During the eighteenth century, Independency, in common with the Established Church, suffered from the apathy and dull formality which marked the general religious life of England during this period until it was aroused by the spiritual energy of John Wesley. At the latter end of the century above-named, in conjunction with the Evangelical Party in the Church of England, the Independents contributed to found the Religious Tract Society (1799), the British and Foreign Bible Society (1804). The London Missionary Society, founded (1795) chiefly by the energy of Independent ministers and laity, has since been principally supported by that body. In the present century the Congregationalists, as now popularly called, have been to the front in all the leading political, religious, educational and social movements of the day, taking generally the "Liberal" side in politics. Originally Calvinistic in doctrine, the tenets held by many of their leading divines are now moderately Calvinistic, Arminian, and even in some instances Latitudinarian, the constitution of each church, being entirely independent of extraneous jurisdiction, permitting of a wide discretion according to the tendency of the religious thought of its particular members.

The leading feature of Congregational policy is the autonomous character of the local church, the right of each individual to take part in the government of the community, and its independence of all external ecclesiastical authority. For the purposes of united action, counsel and mutual sup-

port, each church may unite with other churches. This is effected by the Congregational Union of England and Wales, founded 1831. The churches are represented in the meetings of the Union, held twice annually by the ministers and representative lay members of the churches affiliated with it. The Union has no legislative jurisdiction, and its recommendations or decisions are not binding upon any church which refuses to accept them.

Two orders only are recognised, that of pastor or minister, elected by the free vote of the members of each individual church, and deacons, laymen, also elected by popular suffrage, who superintend the temporal affairs of the Church, and assist the minister in the administration of the Lord's Supper, and in such pastoral work as may be necessary.

In America and in the Colonies, Congregationalism is more or less influentially represented.

WESLEYAN METHODISTS

To John Wesley (1703-91) is primarily due the foundation of the great Methodist movement, which exercised so powerful an influence on the religious life of England during the latter part of the eighteenth century. The son of a pious clergyman, the rector of Epworth, in Lincolnshire, John Wesley, who was educated at the Charterhouse School, proceeded to Christ Church, Oxford, where he graduated and became Fellow of Lincoln College. After ordination, he worked for a time as curate with his father, and, return-

ing to Oxford, formed a society (of which his brother Charles, the noted hymn-writer, was a member), on somewhat High Church lines, for the cultivation of personal piety. From this circumstance the members of the little society were nicknamed "Methodists." At this period both John Wesley and his brother were much influenced by Law's "Serious Call to the Unconverted." In company with Charles Wesley, with a mind spiritually unsettled, he went by invitation of General Oglethorpe to Georgia to preach to the colonists. After a period of two years of unsuccessful labour, Wesley returned to England. A visit to the Moravians at Herrnhut the following year resulted in his finding the peace of mind that he was seeking, and he resolved to devote himself henceforth to the service of God in the world.

In conjunction with George Whitefield, a celebrated preacher, one of his associates at Oxford, and the founder of Calvinistic Methodism, he engaged in open air preaching, and, with his colleague, formed societies intended to be subsidiary, and not antagonistic, to the Established Church. The opposition encountered on the part of many of the clergy, who prohibited him from preaching in their parishes, and the repulsion of his converts from the Anglican communion, obliged Wesley, who personally desired to remain in the communion of the Church, to form his adherents into a regular religious society, and in 1739 the first Methodist chapel was founded. In 1740 Wesley separated from Whitefield, differing from him on the ground of the latter's Calvinistic views,

those of John Wesley being Arminian. The rest of his life, during which he laboured unceasingly and indefatigably both as a preacher and organiser, was devoted to the direction and establishment of the new sect. In 1784 Wesley ordained Dr Coke as superintendent, or bishop, for America, who ordained in his turn Francis Ashbury, the principal founder of the Methodist Episcopal Church in America. Wesley, who died at the age of eighty-seven, was buried in the City Road Chapel.

The doctrines of the Wesleyan Methodists are contained in Wesley's "Fifty-three Sermons" and his "Notes on the New Testament." They are substantially those of the Church of England.

After Wesley's death three parties arose: the Church Party, who desired to draw nearer to the Established Church; a Dissenting Party, who wished to make the severance still more complete; and a third, or intermediate Wesleyan Party, the most numerous, who wanted neither to quarrel with Church or Dissent, but to follow the lines laid down by their founder. The chief point of dispute was the determination of the question "Were the sacraments to be administered by the preachers themselves to the Methodist people, or were the people to go to 'church' to receive them?" The controversy was settled in 1795 by the "Articles of Pacification," eighteen in number, determining the question of the sacraments and discipline of the societies.

The Conference at Wesley's death became the supreme legislative and ruling power, consequent on Wesley's Deed of Declaration, drawn up by him in 1784 and formally enrolled in Chancery.

By it one hundred ministers, "the Legal Hundred," were appointed as trustees of all the property belonging to the body, with power to settle by a majority all questions referred to it, such as the reception of candidates for ordination, the appointment of ministers, the administration of connexional funds, etc.. Conference is the final court of appeal, and has entire authority over every minister and each circuit. Until 1878 it was composed entirely of ministers, but since that date a Representative Session, consisting of 480 members, half this number being ministers, the other half laymen, has been constituted, with power to transact all business not relative to the pastoral work or office. Conference is held annually, and has, as its head, a president and secretary, who each hold office for a year. The various churches are grouped into circuits and districts, containing a certain number of circuits, with ministers and lay preachers to conduct the services, and trustees and stewards to attend to the temporal concerns. Half-yearly meetings of the ministers are held under the chairman appointed by Conference, and also quarterly meetings of the circuit, attended by both ministers and laymen.

Most Wesleyan churches use the Prayer-Book in their services, usually in the morning: either the Book of Common Prayer, as authorised to be used by Wesley in 1786, or a revised edition issued by Conference. Class meetings and love feasts are a characteristic feature of Methodism; the latter being a modern adaptation of the ancient Agape, the former, at the present time, is practically a Bible-class, conducted by the minister or a

class leader, but in the earlier days of the Connexion, when it was first known as the "Band," it was a gathering for mutual spiritual exhortation and examination, and the religious character of its members was subjected to very strict scrutiny.

The subject of the Three Years' term of ministerial office, originated by Wesley, has in recent years been an occasion of much controversy in the Wesleyan Church, and notwithstanding the efforts of an influential party to carry their opinions for the modification of the existing system, so far they have not been able to induce the more conservative members of the Synods and Conference to agree to their proposals.

There have been numerous schisms from the Parent body, not on doctrinal grounds, nearly all the seceding sections holding the same tenets, but due chiefly to disputes relating to Church government.

The chief of these sects are the "Methodist New Connexion," formed by Alexander Kilham, hence sometimes called "Kilhamites," on his expulsion (1797) from the Wesleyan ministry. For a similar reason the "Primitive Methodists" were founded by two local preachers, Hugh Bourne and William Clowes, in 1811, consequent on their desire to establish camp meetings under the direction of an American, L. Dow. The "Bible Christian" Society, or "Bryanites," had its origin, 1815, when William O'Bryan separated from the older Methodists. A feature of this sect is a greater preponderance of the lay element in its administration and the permission accorded to women members to preach.

"The Methodist Free Churches" are an amalgamation of members expelled in 1828, 1835, and 1849 from the Parent Society.

A body of Calvinists, the Welsh Calvinistic Methodists, are adherents of Methodism. They owe their origin to Howell Harris, a friend of Whitefield, whose Calvinistic theology he followed when preaching as an itinerant minister in Wales in 1736. In 1811 the sect was more formally organised by T. Charles of Bala. Its Confession of Faith is based on the Thirty-nine Articles and the Westminster Confession. The polity of the Calvinistic Methodist Church is a modified form of Presbyterianism. Two Associations, one in North Wales, the other in South Wales, control the discipline and regulate the affairs of the body, as a court of appeal from each presbytery. A General Assembly was formed in 1864, but has as yet, we believe, no legal authority to enforce its regulations, which require to be confirmed by each Association.

Methodism is very strong in the United States, and holds the most prominent position among the religious bodies of America, especially the Methodist Episcopal Church, divided into three great branches, North, South, and Coloured. Reference was made to its origin on p. 200.

THE SOCIETY OF FRIENDS

The "Society of Friends," popularly called "Quakers," originated in the reign of Charles I. by the preaching of George Fox, the son of a weaver of Drayton, in Leicestershire. The leading

idea of Fox's doctrine was that of the "Inward Light," which is thus explained by the distinguished Friend William Penn, in his "Primitive Christianity Revived." "That which the Quakers lay down as a main fundamental principle in religion is this: That God, through Christ, hath placed His Spirit in every man to inform him of his duty, and to enable him to do it, and that those who live up to this are the people of God, and those that live in disobedience to it are not God's people, whatever name they may take or profession they may make of religion. This is their ancient first standing testimony. . . . It is to the Spirit of light, life, and grace that His people refer all, for they say it is the great agent in religion, that without it there can be no conviction, so no conversion or regeneration, and consequently no entering into the Kingdom of God." Preaching is therefore a Divine gift, arising from the operation of the Holy Spirit in the soul, consequently no external authorisation is necessary for its exercise, and every one, either man or woman, when "moved by the Spirit," is at liberty to preach, hence no one, the Friends contend, should be paid for his ministerial services. In addition to the doctrine above stated of the "Inner Light," the Friends believe in the universal love of God to all mankind, which has been revealed alike to the soul of the heathen as to the Christian. The Friends do not recognise the two Sacraments commonly received amongst Christians, "holding as regards baptism that it belonged to an inferior dispensation, and as regards the Lord's Supper, that since communion between Christ and His Church is maintained only by a real

participation of His divine nature through faith, it is unnecessary to attend to that which is merely the shadow of this reality." Rites and ceremonies are disregarded by the Quakers. Their views respecting the unlawfulness of oaths, war, and the payment of tithes are well-known. The steadfast adherence to these principles cost the Friends in the earlier days of their existence much cruel persecution and suffering.

The Quakers, until more recent years, were marked by their quiet and simple dress, the hat of the men and the bonnet of the women being specially characteristic. Other peculiarities, as their use of "thee" and "thou," the avoidance of all titles of courtesy, and "testimony" against music, singing, and amusements, have now been given up by the younger generation of Friends.

Appearing at a period when Episcopacy was depressed, Puritanism triumphant, and Calvinism everywhere prevalent, the Quakers were subjected to the most barbarous and tyrannous treatment. Some who fled to America experienced at the hands of the Puritans there even greater cruelty and injustice than in England. After the Restoration until the Act of Toleration of 1689 the Friends suffered persecution more or less severe.

In the organisation of their Society monthly meetings are held for the oversight of the poor, the education of their children, the discipline and business arrangements of the local Society. Several monthly meetings comprise a quarterly meeting, when the affairs of the monthly meetings are reviewed. A yearly meeting, first established 1669, supervises the whole transactions of the body.

Although the Society of Friends has never been numerically strong, it has exerted a powerful influence, due to the character of its individual members, who have been the foremost pioneers in the emancipation of slaves and other philanthropic movements. Among these are such names as William Penn, Robert Barclay, John Woolman, Elizabeth Fry, besides many others.

The Friends hold an influential position in the United States, where they number some 70,000 members. Its present membership in Great Britain is some 17,000. A body of American Quakers are known as "Hicksite Friends," from Elias Hicks, who seceded from the main body in 1827, with a large number of adherents. The Hicksite Friends, while recognising the Divinity of Jesus Christ, approach very closely to Unitarianism in their views on the doctrine of the Trinity. It may be added that the "orthodox" Friends hold the cardinal doctrines of the Christian faith, as the incarnation, redemption through the death of Christ, justification by faith, &c.

SWEDENBORGIANISM

Emanuel Swedenborg (1688-1772), from whose name the sect takes its name, was a learned Swede, the son of Dr Jespar Swedenborg, afterwards bishop of Skara. He was a member of the Lutheran Church, from which he himself never separated, and gained a reputation in his day as a talented writer on scientific and other subjects. He was appointed by King Charles XII. Assessor

Extraordinary of the Royal College of Mines, and for the services he rendered his family was ennobled by Queen Ulrica. His books, "Economy of the Soul Kingdom," "Arcana Cœlestia," "The New Jerusalem," "Heaven and Hell," etc., embody his opinions in a strange mixture of learning, piety, and mysticism. He died in London, where he states he first experienced his intercourse with the spiritual world.

The first church of the Swedenborgians was formed in Eastcheap, London, 1788, under the title of the "New Jerusalem Church," John Flaxman, the famous sculptor, being one of its early members. The chief exponent of the new doctrine was Rev. John Clowes, rector of St John's, Manchester, who translated a number of Swedenborg's theological works.

The leading tenets of the theology of Swedenborg are: "Jehovah God, the Creator and Preserver of heaven and earth, is one in essence as in person, in whom there is nevertheless a Divine Trinity: the Father, the essential divinity; the Son the divine humanity; and the Holy Spirit, the divine proceeding, answering to the soul, body, and operative energy in man. The Lord and Saviour Jesus Christ is this God. He took upon Himself human nature in order to remove from man the powers of hell, by which man would necessarily have been conquered, unless Divinity itself had come to his assistance. Herein is the great work of redemption. Man receives life from the Lord, who is love itself and wisdom itself, but it is received differently by every one according to his quality and power of reception. Even while

in this world, the spirit of man is, unknown to himself, either in heaven or hell, and is acted upon by influences from both, and his free will consists of his having the choice of lending himself to the influences of either. Man is born into evil with tendencies towards it; he must therefore be regenerated anew by the Lord, submitting of his own free will to the regenerative influx from the Lord; every one is capable of doing this according to his condition. His future state will therefore depend upon what use he has made of his choice, and what he has made his ruling affection in this life; if good, he will enter into the society of angels, that is heaven; if bad, he will flee from their society and enter hell."

The Swedenborgians are numerous in America, and have churches or societies in many foreign countries. In England they number some eighty congregations, with missionary institutions, training colleges, and an orphanage. The members of the body meet annually at a Conference first instituted 1789.

CATHOLIC APOSTOLIC CHURCH

This is the official title of the Church founded by Edward Irving, originally a clergyman of the Church of Scotland, and in the earlier part of the present century a popular preacher of singular eloquence at the Caledonian Asylum Chapel, London. His peculiar theological views led him into collision with the presbytery, by whom he was deposed. After his deposition in 1833 he, with his followers, formed the Catholic Apostolic Church,

his adherents disclaiming the name of Irvingites, as they professed to acknowledge no earthly leadership.

The distinctive feature of this sect is the belief in the revival of the miraculous gifts in the Apostolic Church as the "gift of tongues" and "prophesying," and in the speedy return of Christ. Their standard of faith is that of the three Creeds, the Apostles', Nicene, and Athanasian. Baptismal regeneration, and the Real Presence of Christ in the Eucharist (the consecrated elements are always kept on the altar) regarded also as a sacrifice and memorial for the dead forms part of its tenets. They imitate the Primitive Church, in the adoption of a four-fold ministry, which includes apostles, of whom there should be twelve, prophets, evangelists, bishops or "angels," and deacons, all of whom except the last being "called" by the mouth of the prophets inspired by the Holy Ghost.

The ritual of the Church which embraces some of the Roman and Greek uses is of a most elaborate kind, including the symbolical use of oil, lights, incense, and vestments. Its liturgy is based on the Prayer Book but with many additions and alterations, and special offices for the ordination and consecration of the various orders of the Catholic Apostolic hierarchy. Tithes and freewill offerings are given by the members of the Church for the support of the ministry.

UNITARIANISM.

In the early history of the Christian Church, doctrines approaching to Unitarianism or more accurately Anti-Trinitarian doctrines were taught

by Theodotus of Byzantium, Artemon of Rome, Paul, Bishop of Samosata and others, while the Arians advanced opinions closely resembling Unitarianism. In all ages of the Church there have been some of its members who have held "advanced" views on the subject of the Trinity; it was not, however, until after the revival of letters that Unitarianism appeared as a body with a definite creed. Under the name of Socinianism (p. 166) it was revived, in the sixteenth century, by Lælius and Faustus Socinus, uncle and nephew, to whom the Unitarianism of Transylvania may chiefly be traced. English Unitarians are frequently classed with the Socinians, but there are points of important difference between them. In the sixteenth and seventeenth centuries those holding Unitarian doctrines were cruelly persecuted both by the Roman and Protestant Churches, Servetus suffering death for his opinions at Geneva. By the end of the seventeenth century, Unitarians existed only in Transylvania where they fled for refuge, and established Churches with an Episcopalian constitution.

In England, during the eighteenth century, the Unitarians openly avowed their doctrines, advocated by such gifted writers and controversialists as Samuel Clarke and Dr Joseph Priestley. Many of the old Presbyterian congregations in the eighteenth century were leavened with Unitarianism, and "after passing from Trinitarianism through Arianism," subsequently became Unitarian Churches. It was not, however, until 1813 that full toleration was granted by the State to Unitarians.

The term "Unitarian" includes a wide diversity

of belief, with the exception that the denial of the doctrine of the Trinity is common to all the adherents of Unitarianism.

Unitarians may be divided into two great divisions:—The “Orthodox or Conservative Unitarians” the older body, who receive the general articles of the Christian Faith, with the exception of the doctrine of the Trinity. The other and much more numerous section, the “Liberal or Progressive Unitarians,” whose creed is purely rationalistic. Jesus Christ is regarded by them as a mere man but divinely inspired, and His death as a martyrdom for the truths He taught, miracles and the supernatural in religion are rejected, as are also the doctrines of original sin, eternal punishment, and the atonement of Christ for the sins of mankind. They use the Bible as a text-book, esteeming it for the high tone of its teaching and as containing “the highest expression of the ever true and permanent religion of humanity.” Baptism and the Lord’s Supper are retained in some of their churches either from old association, or as having a naturalistic symbolism.

All the trust deeds of the newer churches are open, their ministers, who are elected by the congregations over which they officiate, being free from all doctrinal restrictions, no subscription or declaration of faith being required from them. An attempt (in 1886) at the annual meeting of the British and Foreign Unitarian Association, a non-representative body, to “define Unitarianism,” was rejected by a large majority.

Unitarian churches are numerous in America and on the Continent.

OTHER SECTS.

It now only remains to notice in conclusion some of the numerous sects which have grown up by secession from larger bodies, as the outcome of some particular movement, or the adherence to the views of an exponent of more or less originality.

The COUNTESS OF HUNTINGDON'S CONNEXION, had its origin in 1748, when Selina, Countess of Huntingdon, set up chapels, with ministers over them, appointed from among her numerous chaplains. It owed its existence to the religious revivals in the 18th century, with which Whitefield and Wesley were identified, and the desire of the Countess to have the gospel preached in England unrestricted by the parochial system, and on the lines of the Established Church of which she was a member. At her death in 1791, there were in the Connexion sixty-four chapels, most of which have since become Congregational. The Prayer Book is used in the services, and the ministers of the Connexion are required to subscribe to the "Fifteen Doctrinal Articles" of the Church of England. The Theological College, founded by the Countess at Trevecca, was removed after her death to Cheshunt, the students of which have the option on leaving college, to apply for ordination in the Established Church, if any so desire.

The FREE CHURCH OF ENGLAND is a Protestant Episcopal organisation, originated 1844, "as a counteracting movement to the Oxford Tractarian-

ism." It is governed by a Convocation and Bishops, and its services are conducted on the lines of the Evangelical party in the Church of England.

The REFORMED EPISCOPAL CHURCH is a similar movement, but is in association with the Reformed Episcopal Church of America, an organisation having much the same object in relation to the Episcopal Church in America, as that of the Free Church to the Established Church in England.

The BRETHREN, popularly known as Plymouth Brethren, from their first appearance at Plymouth, 1830, which place their founder, Rev. Mr Darby, a clergyman of the Church of England, made his headquarters. Generally, the doctrines of the Brethren, although there are minor points of disagreement among the various sections of the body, may be said to be that the Church is the one Body of Christ, and the Holy Spirit the Vicar of Christ; that all true believers must be baptised on admission to the sect, as a profession of their faith; that each member is a priest—they have, therefore, no ordained ministry; that all believers are dead to the Law, its obligations being superseded by love and union to Christ; that the Lord's Day is not the same institution as the Sabbath but is set apart as a privilege for the worship of God.

The Brethren do not keep the Lord's Supper as such, but observe it as a love-feast with bread and wine each Sunday. The body professes to model itself on the lines of the Primitive Church, and holds, in general, millenarian views. Great stress

is laid on the interpretation of prophecy. Many of the Brethren are more or less connected with other religious bodies.

The SALVATION ARMY, originated in 1865 by the efforts of Rev. William Booth (now "General" Booth) a Methodist minister to reach the masses. At first the movement, which began in the East End of London, was named the Christian Mission, until 1878 when it took its present name. The "Army" is organised on a quasi-military basis, with "General" Booth at its head. It has now extensive ramifications in all parts of Great Britain and the Colonies. There is a training home for preparing "recruits" for the work of the Army, night shelters and cheap food depots for the destitute, homes for fallen women, and industrial farms and other philanthropic organisations. A juvenile branch of the Army, called the "Young Soldiers' Corps" is also in existence. The doctrinal views of the Army, chiefly Arminian, are set forth in the "Doctrines of the Salvation Army," drawn up by "General" Booth. The publication of a book, "In Darkest England and the Way Out" in 1890, resulted in the subscription of a large sum of money by the public for carrying out the religious and philanthropic work of the Army.

THEISTIC CHURCH. This was founded in 1871 by a small body of the adherents of the Rev. Charles Voysey, previously Vicar of Healaugh. The leading tenets of the Theistic Church are: "that it is the right and duty of every man to think for himself in matters of religion; that there

is no finality in religious beliefs ; that higher views of God are always possible ; that it is our duty to obtain the highest truth, and to proclaim it, and to detect and controvert errors ; that religion is based on morality ; that there is only one living and true God." The universal salvation of mankind is also a tenet of the sect. The Theists worship in Swallow Street, Piccadilly, originally built by the Huguenots.

The MORMONS, or the "Church of Jesus Christ of Latter Day Saints," a numerous sect in America, are the adherents of the doctrines taught by Joseph Smith, who in 1830 started the sect at La Fayette, New York. Smith professed to have received a divine revelation directing him to find buried in the earth certain golden plates inscribed with the writings of the prophets. These plates, which are said only to have been seen by Smith and a chosen few, were translated by him and form the Book of Mormon, a legendary prophet of the fourth century. It is, however, chiefly an unpublished historical romance written by Solomon Spaulding in 1812, with additions and interpolations by Smith and his coadjutors.

The leading doctrine of the Mormons is the belief in a divine revelation continued through the medium of the prophet who as the head of the Church, elected by twelve "Apostles," has the gift of interpretation of the Book of Mormon and the Bible. Repentance, baptism for the remission of sins, payment of tithes, entire submission to the prophet and the priesthood are features of the Mormon faith, which is a curious mixture of millenarianism, and superstitions derived

from various sources. Its characteristic doctrine of polygamy, or unrestricted marriage called "sealing" was abandoned in 1890, owing to the action of the United States Government. The tenets of the Mormons rendered them very unpopular in America, and the sect was expelled from its earlier settlements to Nauvoo, a new settlement in Illinois, where a charter of incorporation was obtained (1840) conferring independent jurisdiction with Smith as President. Again expelled by public sentiment the Mormons emigrated to the valley of the great Salt Lake, the district where they settled, being admitted into the United States as a territory under the name of Utah, and Brigham Young, a man of considerable ability, became its first Governor.

The principal books of the Mormons, in addition to the Bible and the Book of Mormon, are "The Book of Doctrine and Covenants of the Church of Jesus Christ of Latter Day Saints," etc., and "The Pearl of Great Price."

THE SHAKERS. This sect, called by its members the "United Society of Believers in Christ's Second Appearing," is the oldest communistic religious sect in America. Its founder was Ann Lee, the daughter of a blacksmith in Manchester. Emigrating with some few adherents, she gained a number of converts to her doctrines. In 1792 the first Society of Shakers was constituted at New Lebanon, from whence the sect rapidly spread. The members live in separate communities or families, the men and women live in terms of perfect equality, and the strictest celibacy is maintained;

married persons live as brother and sister. All are required to perform some manual work either in the workshops or on the farms of the community. Their doctrines include belief in the revelation of divine gifts by the Holy Ghost; that their Society is the true Church of the final dispensation, the old Law being abolished; that all mankind will be saved, and that this earth after purification by love and labour will be the future heaven. The Shakers reject the doctrine of the Trinity—deny the Atonement of Christ, reject the Sacrament and do not believe in the resurrection of the body. They claim to possess the power of resisting physical disease, practise the doctrine of non-resistance, and refuse to take oaths. The name of "Shakers" was first applied to the sect from the violent and excited character of their religious dancing which forms a part of their worship. At the present day they are more restrained in their religious exercises. A party of Shakers under Mrs Girling settled in the New Forest, Hampshire, in 1871, but broke up after the death of their leader.

The AGAPEMONE, or "abode of love." Reference was made (p. 167) to the "Family of Love," a sect in the Low Countries in the sixteenth century. This modern development had its origin in England from the teachings of Rev. Henry James Prince, a clergyman (d. Jan. 1899). Prince held certain mystical doctrines, one of them being that he was a manifestation of the Holy Spirit. Together with his former rector Rev. Samuel Starkey, of Charlinch, Somerset, Thomas, Evans and other adherents, a

religious establishment was set up at Spaxton, Bridgewater, 1859. Here the inmates, male and female, live in a kind of religious epicureanism. Among the tenets held by Prince's disciples are the second advent of Christ, the Millennial reign, the redemption of the body from death, and the spiritual union of believers living in communion.

The JEZREELITES, or the "New and Latter House of Israel." This sect was founded by James White, who called himself James Jershom Jezreel, and claimed as a messenger divinely appointed by God to promulgate certain revelations to mankind contained in a book "The Flying Roll." The characteristic doctrines of the Jezreelites are that the death of Christ avails only for those who have been born since Moses, those who lived prior to Moses paid the penalty of sin by death; that the Gospel is sufficient to save the soul, but that Christ did not die to redeem the body, "for the salvation of the body the Law must be added by the 144,000 sealed (Rev. vii. 5-8)" when Christ comes to reign on earth the Jezreelites expect to be included among the immortals thus sealed. A considerable number of the sect formed their headquarters at Gillingham, Kent, where a large temple was erected. Owing to the death of the founder (1885) the sect which was numerous has suffered from schism and become much weakened.

The THEOSOPHICAL Society. This is a movement which has originated in recent years, and has much in common with mysticism. It was founded 1875 in New York by Col. Olcott, with the object

“to form the nucleus of a universal brotherhood of humanity, to promote the study of Eastern literature and science, and chiefly to investigate unexplained laws of nature, and the physical powers of man, and generally the search after divine knowledge.” Theosophists hold “that knowledge of, and consequent union with, the Divine Principle in the Universe, or God, is attainable directly by every human being without the intervention of any mediator of any kind whatsoever ; and that by such union the human nature is transmuted into the Divine. The knowledge of the path to union and the wisdom that was attained through its accomplishment was called Theos-Sophia or Divine Wisdom.”



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